

# The CATHOLIC SCHOOL JOURNAL

JANUARY, 1940

HOME OFFICE  
540 N. MILWAUKEE ST.  
MILWAUKEE, WIS.

CENTRAL OFFICE  
66 E. SOUTH WATER ST.  
CHICAGO, ILL.

PUBLISHED MONTHLY EXCEPT IN JULY AND AUGUST BY  
**THE BRUCE PUBLISHING COMPANY**  
540 NORTH MILWAUKEE STREET  
MILWAUKEE, WISCONSIN

EASTERN OFFICE  
330 WEST 42nd STREET  
NEW YORK, N. Y.

PACIFIC OFFICE  
580 MARKET ST.  
SAN FRANCISCO, CALIF.

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**Articles Indexed:** Articles in the CATHOLIC SCHOOL JOURNAL are indexed in *The Catholic Periodical Index*; in *The Education Index*; and in the Catholic magazine index of *The Catholic Bookman*. — Entered April 20, 1901, as Second Class Matter in the Post Office at Milwaukee, Wis., under the Act of March 3, 1879. Published monthly except in July and August. Copyright, 1939, by The Bruce Publishing Company, Member, Audit Bureau of Circulation. — **Subscription Information:** Subscription price, \$2.00 per year, payable in advance, Canadian postage, 25 cents; foreign countries, 50 cents. Copies not over three months old, 30 cents; more than three months, 50 cents. Notice for discontinuance of subscription must reach Publication Office in Milwaukee, at least fifteen days before date of expiration. Changes of address should invariably include old as well as new address. Complaint of nonreceipt of subscribers' copies cannot be honored unless made within fifteen days after date of issue. — **Editorial Contributions:** The Editors invite contributions on Education and on any subject related to the welfare of Catholic schools; e.g., methods of teaching, child study, curriculum making, school administration, school building construction and upkeep. Manuscripts, illustrations, news items, etc., should be sent to the Publication Office in Milwaukee. Contributions are paid for at regular space rates. — **Foreign Subscription Representatives:** — For England: Geo. E. J. Coldwell, Ltd., 17 Red Lion Passage, Holborn, London, W. C. 1, England. — For Ireland: Browne & Nolan, Ltd., 42 Nassau St., Dublin, Ireland. — For New Zealand: Catholic Supplies, Ltd., 63-65 Dixon St., Wellington, New Zealand. — For India: B. X. Furtado & Sons, Kalbadevi Road, Bombay, India. — For Australia: Pellegrini & Co., 543 George St., Sydney, Australia. — **Representatives for Philippine Islands:** Catholic Trade School, 1916 Oroquieta, Manila, P. I.

## New Year Ahead

### A Greeting:

To every reader of THE CATHOLIC SCHOOL JOURNAL the editors and publishers extend a heartfelt wish for a bright, happy, successful New Year.

### Get Your Index:

We have prepared an index for Volume 39 of THE CATHOLIC SCHOOL JOURNAL, from January to December, 1939. You should have this index for binding with the volume. You are welcome to a copy without charge; the only condition is that you ask for it. Just send us a postal card.

### A Backward Glance:

The year 1939 has been a fruitful year for Catholic education. Following a precedent established last January, we begin the new volume of THE CATHOLIC SCHOOL JOURNAL with a Survey Number. In this issue you will find summaries of the progress of Catholic education in the year 1939 and a table of statistical data on present enrollment in Catholic schools.

### St. John Bosco Again:

You remember the plea made by a writer in THE CATHOLIC SCHOOL JOURNAL last October that St. John Bosco be designated officially as the Patron of Industrial Education.

Since the Feast of St. John Bosco comes on January 31, we have chosen this month as a suitable time to present the appeal of another writer for more attention to Industrial Arts in Catholic Schools.

### January in the Classroom:

Grade teachers like special helps for the month. In this issue you will find: A dramatization for the Feast of St. Genevieve (Jan. 3); drawing lessons for January; a January blackboard border; a snowman; a snow scene; and a January calendar.

But please remember that the winter issues of former years are just as useful now as when they were printed. Do you get your index each year and bind your volume for permanent use?

### Trends in Arithmetic:

One of our readers asked for an article on this subject. You will find it on page 16. Remember you are all invited to send questions or answers to the "Help-Your-Fellow-Readers" page.

### Ask the Librarian:

The librarian may not know the answer to your question, but she knows where to find the answer. Like the librarian, the Advertising Pages of your magazine will tell you where to find the latest textbook in your subject; or the globe or map or art materials you need; or an efficient device for saving your time; or the very latest devices for school entertainments; and many other things.

The advertisers will be delighted to answer your questions; and, if you tell them you saw their ads in THE CATHOLIC SCHOOL JOURNAL, they will help us to give you the best possible Journal during 1940.



## Teaching Citizenship

By special arrangement with the Catholic University of America, the three weekly periodicals in the *Young Catholic Messenger Series* this year contain citizenship material prepared especially for them by the newly formed Commission on American Citizenship of the University.

The material is graded in content and vocabulary to fit the three age levels served by the *Messenger Series*—primary, intermediate, and upper elementary.

In addition, the teacher is provided with directions for using the citizenship material. This information is given in the *Teacher's Guide*, a monthly periodical devoted to the various methods of using the *Three Messengers* in the classroom.

### OTHER FUNCTIONS

In addition to the teaching of citizenship, the *Three Messengers* are used in a variety of other ways in the elementary classroom.

The *Young Catholic Messenger* (upper elementary grades) is a combined current events weekly and supplementary reading text. It is designed for use in religion, English, history, civics, and reading classes.

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May 17 '49

# The CATHOLIC SCHOOL JOURNAL

Vol. 40

JANUARY, 1940

No. 1

## Trends in Education in 1939 and 1940

James A. Fitzgerald, Ph.D. and Wm. A. Kelly, Ph.D.

**I**NTENSIVE writing and speaking on every phase of schoolwork have characterized Catholic educational activity for the year 1939. Study and discussion have been directed to problems in many fields including the following: the Encyclicals, goals of education, the necessity for religion in education, curriculums, enrichment, remedial procedures, guidance, psychological service in schools, rural and city school problems, higher and adult education, and teacher training. This article attempts to appraise some of these activities.

### Pope Pius XI and Education of Youth

In the passing of the great Pope, Pius XI, the world lost its leader and youth its principal benefactor. In his Encyclical on the Christian Education of Youth, Catholic educators have found a masterful guide in the answers to basic questions in the philosophy, curriculum, and principles of method in education. Clearly setting forth the purposes of education he warned of the dangers of modern philosophies. For those who are uncertain concerning what education really is, a perusal of the Encyclical would be of great benefit. The following quotation from the Encyclical is most educative:

Education is essentially a social and not a mere individual activity. Now there are three necessary societies, distinct from one another and yet harmoniously combined by God, into which man is born; two, namely the family and civil society, belong to the natural order; the third, the Church, to the supernatural order. . . . Consequently, education, which is concerned with man as a whole, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies, in due proportion, corresponding, according to the disposition of Divine Providence, to the co-ordination of their respective ends.

This great scholar, rich in book learning, rich in activity, and rich in sanctity has

left for every priest, parent, and Catholic teacher an inspiration and a guide for the instruction of children.

### Goals of Education

The past year has shown a marked tendency for parents and teachers to consider carefully the aims of education and to evaluate thoughtfully the curriculums, methods, and activities of educational programs. The reconsideration of goals was suggested in the two Encyclical letters of his Holiness, Pius XII, in which he reaffirmed statements of his great predecessors . . . concerning education, stressed Christian principles, and emphasized the importance of the individual. After warning teachers of their great responsibility in the teaching and training of youth and after calling attention to the dangers of materialism and rationalism, he pointed out the importance of the family as a vital agency in education. The Pope states:

When churches are closed, when the image of the Crucified is taken from the schools, the family remains the providential and in a certain sense impregnable refuge of Christian life. And we give thanks to God as we see that numberless families accomplish this, their mission, with a fidelity undismayed by combat or by sacrifice.

Significant among the great statements in the Encyclical letters was the pronouncement concerning service by the layman. Pius XII says:

At a moment when one is forced to note with sorrow the disproportion between the number of priests and the calls upon them, when one sees that even today the words of our Saviour apply: "The harvest indeed is great, but the laborers are few" (St. Matthew ix, 37; St. Luke x, 2). The collaboration of the laity in the apostolate of the hierarchy, a collaboration indeed given by many and animated with ardent zeal and generous self-devotion, stands out as a precious aid to the work of priests and shows possibilities of development which justify the brightest hopes.

The evaluation of education by teachers, both cleric and lay, indicates that the most important of all basic values is "bedrock" philosophy. Catholic teaching would "form Christ in Catholic youth." In the light of the principles of philosophy, the objectives of worthy home life, of getting on well with people, of living at peace with neighbors, of harmless enjoyment, and of planning a worthy vocation are more and more stressed. The child is led to see values and he is given an opportunity to exercise his free will in attaining them. The inspiring of better living, through inculcating worthy ideals and the fostering of vocational independence through guidance are set forth as worthy teacher aims. Above all in this year, Catholic teachers have come to realize more fully the value of an effective teaching of religion for it is evident to an increasing number of educators that education must be spiritual and religious, coming from Christ and flowing to those who will accept it and who await it.

### Recognition of Need for Religion in Education

Much of modern educational literature depicts education searching for vital and adequate motives afforded only in religious education. This situation is an evident recognition that the public-school system, in undertaking to present every significant aspect of contemporary culture while at the same time entirely avoiding religion, is seriously deficient. During the past year there have occurred many instances at various educational meetings when thoughtful speakers, both Catholic and non-Catholic, urged a renewed interest in spiritual matters in education. While the limits of an article of this nature prevent a full discussion of this general recognition of the failure of secularism in education, several noteworthy instances will be cited. Mere mention of the theme of the recent meeting of the American Association of Colleges, "The Quest for Abiding Values in Educa-

tion," will suffice. Likewise, at a very recent meeting of the Association of Urban Universities it was declared that the process of secularization in urban institutions had proceeded to a point beyond all reason and the question of how to respiritualize higher education was a problem still unanswered and unsolved. A preliminary report of the committee of the New York Chamber of Commerce now studying the efficiency and economy of the New York public schools maintained that "among the needs of the school was a deep, true religious understanding and viewpoint." The Congress on Education for Democracy last summer discussed the contribution of religion and stressed the necessity for religious and moral training for youth in attendance at public schools. The present emphasis on character formation, which is so evident in modern educational literature, policies, and programs, is another characteristic of this trend.

While this recognition of the failure of modern education has been gaining momentum Catholic speakers and writers, have been emphasizing the principle that man lives and learns for eternity, through the present use of his time and endowments. The character discipline, the emphasis on the dignity of man, created in the image of God, the inculcation of respect for lawful authority, the necessity for obedience, loyalty, honor, and respect for fellow man make Catholic training the most democratic and at the same time most sound theory of education. In fact, the best safeguard against present social, political, and moral insecurity is the trained mind, the disciplined will, the moral fiber that results from a truly Catholic education to which religion gives point, principle, and purpose. When religion permeates the entire curriculum providing an atmosphere for every bit of schoolwork, then it affords a positive, thoroughly constructive foundation for the achievement of human excellence. The Christian philosophy of life and education alone possesses the remedy most effective against modern materialistic thought and action.

While considering the topic of religion in education it should be noted that the theme of the 1939 Convention of the National Federation of Catholic Alumni was "Man and Modern Secularism, the Conflict of Two Cultures Considered Especially in Relation to Education." The theme and the purpose of the Convention involved a revitalizing of Catholic tradition and influence in American life, particularly in American Education. Among the many important points made in the Convention's Statement on Religion in Education the following is of vast significance, emphasizing as it does the endeavor of the graduates of Catholic colleges to broaden the influence of Catholicism:

It is our conviction that the religious school is best suited to inculcate and develop that spirit of reverence, justice, charity, and religious liberty which lies at the heart of American institutions.

From their early years our young people need to be imbued with a knowledge of God, of man's origin and destiny in God, and with a love of truth and virtue. This is the only sound method of developing their personality.

That the child should be active in learning is recognized by teachers everywhere. The child should learn how to be efficient as he progresses through school. He is guided to see values in the curriculum and so because of the worth of such subjects as history, literature, and arithmetic, he becomes interested in learning. He is given freedom to study many things in which he is interested and so his interests are broadened and developed. In fact the teacher has a greater task in guiding interests to worthwhile values than in drilling him upon skills and items which he also must have in fields such as spelling and arithmetic.

### The Curriculum

There has been a demand for scientifically constructed curriculums, courses of study, and textbooks throughout the country. Reconstruction of curriculum has received a great deal of attention. Many diocesan superintendents have planned excellent courses of study. New and worthwhile books have been published. A great maze of material, however, has come upon the market, making it necessary for Catholic teachers to be ever upon their guard to evaluate various books and devices carefully, not only to detect errors in philosophy but also to discern "putter" and unnecessary materials, for very often materials of books are badly chosen or improperly presented. Slowly but surely there are evidences that superintendents and teachers too are being trained to apply the criteria for judging and evaluating the materials and activities of curriculums, and the methods and procedures by which curriculums are put into operation.

Throughout the year there has been progress in vocational education. In city and in rural districts there is evidence that vocational aspects of life and education are being considered. In the country, units of work in agriculture, shopwork, animal husbandry, fruit and vegetable raising, home management, cooking, sewing, and other activities have been planned. In the city, many of these, and courses in business methods, stenography, office practice, and various vocational occupations have been initiated or strengthened.

At a time when Catholic secondary schools are growing rapidly in number and expanding greatly in student population in urban areas it is very heartening to note that there is a trend, still in its initial stages, but a definite trend nonetheless, to equalize the opportunities of rural youth to receive a Catholic high-school training. This trend consists at present only of the consideration of the urgent necessity to provide Catholic high schools for rural youth, consolidated schools perhaps, in sparsely settled areas. The location of these rural Catholic high schools will be to set up a social educational program which will aid

in fostering religion, in promoting scientific farming and material welfare, in enriching the cultural and social life of our Catholic people in the rural districts.

### Enrichment

New units of work in reading, arithmetic, social studies, safety, and character have been constantly planned and executed under the guidance of teachers. New and excellent books have been provided and made greater use of throughout the year.

Research studies in children's choices of prose, poetry, conversation topics, and activities have been carried on successfully and have eventuated in better curriculums. Library facilities have been strengthened. New books have been provided in many schools and better use has been made of older books. The Catholic Library Association, the National Catholic Educational Association, and the Diocesan Superintendents have been interested in providing books of worth both for teacher and child. The Catholic Library Association has fostered an improved library service and rendered assistance to readers.

Catholic papers have contributed their share to the curriculum of adult and child. Excellent weekly papers have provided interesting reading materials of significance at all levels of difficulty.

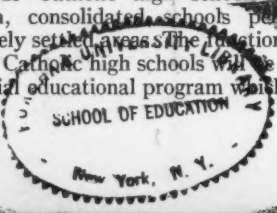
The Catholic Press has been reinforced by the appearance of some excellent diocesan newspapers which co-ordinate religion, education, and life in the diocese. Accordingly, there seems to be a strong impetus to the use of the press as a means of education.

The use of motion-picture films and various other types of visual presentation has also been developed. It is realized that while a library book may be read by from fifty to one hundred readers, a film may be viewed by thousands and even tens of thousands of learners.

The radio has become of greater importance during the year. It is, in fact, coming to be a real power in education. Music, health, history, literature, drama, and current problems are presented vividly and clearly by means of the radio. An ever-growing schedule of excellent radio programs makes education more varied and more interesting to those schools which avail themselves of the opportunities offered.

### The Activity Controversy

The number of papers still published concerning activity programs gives evidence that teachers are not satisfied either with the extreme traditional method or the philosophy of rampant activism. From the maze of writing there seems to emerge a clearer understanding of the purpose of teaching and the methods of teaching. Teachers are coming quite generally to realize that they are teaching not subject matter but children, that the individual is above subject matter, and that subject matter is for the individual's benefit and education.



The controversy about activity can hardly be called a controversy any longer for it is evident to thinking people that the philosophy of activism is a patently different thing from the activity as a technique of instruction. Catholic Action is activity. Catholic education is itself activity, and the child in order really to learn must be always active mentally, and sometimes physically. Children must be free to think; they must be, in fact, guided to learn to think. Thinking of a high type is done in many of the elementary schools. Tasks are often chosen by the child, preparation for work is made by the child, work is done by the child, and eventually he becomes able to evaluate the work and to know if the results are good. If mistakes are made, he comes to understand them and their causes and so seeks to remedy them.

### Remedial Programs

The comprehensive program of Catholic education not only has made advances in providing enrichment for children of high mental powers and efficiency, but it has striven to provide aid and assistance for those who have difficulties in learning. In reading, arithmetic, writing, English, and spelling, attacks upon the problems of defects and deficiencies have been made throughout the year.

The child has been made the center of this endeavor. His difficulties have been considered, his powers appraised, and his interests inventoried so that guidance may be more effectively given.

By means of intelligence and standard examinations, children have been tested. Observation and careful appraisal by a conscientious teacher of the child at work, coordinated sometimes with the expert judgment of a supervisor, have combined to fit instruction to the needs and difficulties of the child on a level where he can best profit by it. Experiments have shown improvement not only through test scores, but also in those greater and more intangible qualities, the desire to learn

and an improved attitude toward the work of the school and the problems of school, as well as those outside the school.

### Guidance

One of the most significant developments in modern education, one which has appeared with increasing frequency in recent educational literature and which is forming the chief topic for discussion at so many meetings of professional organizations is the *Guidance Movement*. However, the rapid growth of the movement has tended to obscure to some extent, the real significance of the process. As a result much confusion still exists concerning the nature of guidance. This confusion is due not only to the expansion of the movement, but also to its association with the vocational-education program. In fact, in its early stages the Guidance Movement was confined almost completely to what is now termed "vocational adjustment."

At the moment, education is placing a much broader and more wholesome interpretation on guidance. The term has now come to signify the process of aiding the student to adjust himself to his social and educational environment as well as to help him plan intelligently his future vocational life. As such, guidance is the concern of the entire educational process from the primary grades through the university.

The purpose of guidance is the cultivation of the "whole man" not merely the cultivation of the social or civic or intellectual aspects of his nature. Since the ideal of the whole man is a "man of God" as well as a "man of the world," Catholic schools, particularly on the secondary and college levels, have been intensifying their efforts to achieve this ideal. In addition to the moral and spiritual guidance which has always formed the core of Catholic education, many institutions have seriously undertaken the task of ascertaining the individual needs of pupils to enable them to recognize their assets and liabilities. Programs of educational and vocational

guidance, personnel work, the use of diagnostic tests, have become an increasingly more prominent feature of the work of Catholic institutions, for the purpose of rendering more effective the formation of Christian character, citizenship, and leadership.

Another significant development in this field is the provision of courses in Catholic Teacher Colleges and Schools of Education to prepare Catholic teachers properly for the work of guidance. In addition, these courses serve to enable teachers to meet the necessary qualifications for certification in guidance in states and cities where that is necessary.

### Psychological Service for Schools

Somewhat akin to the trend in guidance is the growing tendency to provide psychological service for the parochial school. Such service originating from a child-guidance clinic or bureau is an important practical educational outgrowth of the mental-hygiene movement. Clinical procedures and techniques have been developed and perfected. Such service should be an intrinsic part of all education. It has already demonstrated its usefulness as an integral part of many public-school systems. The need for this service is just as imperative in Catholic education as the editor of this JOURNAL pointed out in the February, 1939, issue.

The psychological service rendered by the bureau or clinic offers a helpful means of studying the multitude of problems involving social, emotional, mental, and even moral adjustments, which might destroy the harmonious development of personality and character. Such service involves a comprehensive testing program and developmental data, in order to observe every child early in his school career to discover his mental capacity, to discover and to correct behavior and conduct deviations in their incipency, to effect a better adjustment of the child to school situations. The purpose of such service is to



*The Story of the Constitution of the United States As Represented on the Walls of The National Archives, Washington, D. C.*  
— Photo by The National Archives

assist in the diagnosis, treatment, and guidance of backward, problem, and gifted children, as well as to assist in the understanding and adjustment of cases of special disabilities in school subjects. The service aims at discovery, at treatment, at adjustment. Discovery without treatment may be interesting, but is of little practical value. Every diocesan school system should have a child-guidance clinic which renders this service, and should likewise have special classes for remedial work.

This psychological service is destined in some form or other to become a part of the school organization. So intimate is the relation of this service to moral training, that Catholics should have a special interest in it. Any method of treating and correcting conduct disorders, and other maladjustments which fails to take into account the true nature of the child and neglects to utilize supernatural helps cannot be satisfactory. The techniques of the child-guidance clinic employed under Catholic auspices hold limitless possibilities for the welfare of the individual child and for the progress of Catholic education.

#### Higher Education

In the field of higher education there is a very promising tendency among Catholic institutions to experiment with Honors programs. Such programs involve independent study under the direction of a faculty adviser for the purpose of permitting students of exceptional ability and aptitude to seek a higher standard of intellectual attainment. This training,

which varies both quantitatively and qualitatively from the ordinary routine, implies more freedom, more scope for development of initiative, and more responsibility. It involves ordinarily some form of qualifying examination, a concentrated program in the upper division of the college, wide reading, and comprehensive examinations.

#### The General College

Another aspect of higher education which has had an interesting development recently is the general college. Such a school has recently been established at a Catholic university in the Middle West. The general college has been established for those who can give only a limited time to college training, for those who wish to improve themselves before entering vocations not involving academic degrees, and for those who wish to improve their capabilities before entering a degree-conferring institution. The general college mentioned above provides at present a two-year terminal education for high-school graduates and the hope is eventually to expand its work to provide a full four-year program. Among the features of the general college are the eliminating of rigid departmentalization and the relating of each course taken to the objectives and interests of the individual in order to provide for his wholesome and effective adjustment to modern living conditions.

#### The Teacher

Teacher training throughout the country

is receiving careful thought by diocesan superintendents and progress has been made in preparing teachers for their duties. In-service classes have been organized. Normal-training courses have been planned. Many institutes have been held in order that new inspiration and new research might be presented to the teachers. College classes have been organized with a view to training teachers for specific types of work. Problems of both teacher and child have been attacked with vigor and while many of them await future solution, good progress has been made.

Throughout the year there seems to have been a movement in the direction of humanizing instruction. It is better and better understood that the good teacher is not the one who poses as the master but rather as a friend and guide, the teacher who, in a sense, protects, warns, inspires, challenges.

The teacher in "thirty-nine" has approached closer to the ideal of teaching not by fear but by love, and disciplining not by physical power and regulations, but by mental power and enrichment. The Catholic teacher must promote the cause of Christ, and in doing so she realizes that she must know the child, his nature, and his needs. She realizes that through service and kindness, rather than through exhortations and aloofness, she may help him on the way to a worthy life.

Teaching today more than ever is considered not a drudgery or a bore, but a pleasure and joy, in a service of the highest import to mankind.

## St. La Salle's Method of Teaching Religion

Brother Philip. F.S.C.

(Continued from the December issue)

IN DISCUSSING the psychological advantages of any method we must consider such topics as adaptation to the interest of pupils, motivation, intuitive processes, intrinsic interest, impression versus expression, intellect versus memory, emotional appeal and reaction, and final objectives. It is logical to begin with immediate and ultimate objectives for if our objectives are satisfactory, we shall be better able to judge our separate procedures. Evidently our purpose in life is to attain, through knowledge, a love of God which is manifest in His service. "If you love Me, keep My Commandments." But we do not love an abstract idea or an impersonal object. Hence, we must first know God and Jesus Christ His Son. The first objective of any course in religion, then, is to impart an understanding, a knowledge, an intelligent appreciation of a personal God, and of our relations with Him. Next, through a training and a stimulation of the emotions we attach the affections to God. Finally, we direct their action or train pupils in the service of God. In other

**EDITOR'S NOTE.** We are glad to have this description of St. de La Salle's methods of teaching religion as described in the new comprehensive circular of this group of very effective teachers of religion. The article indicates the scope and the variety of methods, approaches, and devices used in the best contemporary teaching. Though the article refers to the "question-answer" method, what is meant is not what the term ordinarily means. We hope the Brothers of the Christian Schools will make available to those outside their Order the new Administrative Circular, No. 300, "On the Teaching of Religion."

words, the intellect, the emotions, and the will must be trained. In the final analysis, religion must be lived.

#### Interests and Needs of Pupils Considered

It is an accepted psychological principle that instruction should be adapted to the

intelligence, to the interests, and to the needs of the pupils. Because St. La Salle's method is so flexible this is easily done. "It is altogether evident that to communicate this science and this life, the catechist should vary his procedures and his method according to his audience. For the very young, the historical method and activity procedures seem indicated by preference. Long sessions are broken by hymns, and, in certain circumstances, one even has recourse to catechetical games — which make the doctrine live and infuse a Christian spirit."<sup>1</sup> But while awakening interest, the teacher is mindful that certain fundamental points of doctrine or of morals must be repeated and emphasized. Moreover, emotional reactions are not neglected. "In order that this (procedure) does not remain in the purely speculative state, the catechist causes to be expressed, in simple and spontaneous formulas, acts of faith, love, regret, desire, in connection with the explanation given."<sup>2</sup> As to instruction at

<sup>1</sup>Administrative Circular, No. 300, Rome, 1938, on "The Teaching of Religion," p. 68.

<sup>2</sup>Ibid., p. 99.

other age levels we note: "Middle-aged pupils (of high-school age) capable of reasoning follow with interest the progress of an inductive series."<sup>73</sup> "The catechism lessons intended for college students should feature: (1) A loyal, clear, strongly linked exposition of the Christian faith; (2) The eternal verities radiating about the person of Jesus Christ; (3) Problems in apologetics."<sup>74</sup> Surely, it may be concluded that the plan of instruction briefly sketched here is based on the pupils' abilities, interests, and needs.

### Motivation Is Provided

The efficiency of instruction depends largely on motivation and on pupil activity. There is no education without self-activity. The activity may be mental or physical or both. Thus, supernatural truths are learned through mental activity. But motivation is the spring that releases the energy for self-activity. There are various ways of motivating; for example, we may arouse the pupil's curiosity. Does not the child instinctively ask *How* and *Why*? Again, we may depend on intrinsic interest in the use of intuitive processes, or we may plan a psychological approach. These means of motivation are recommended in the method used by the Brothers of the Christian Schools. "The child likes things that interest him. Questions, multiplied during the catechism lesson, sustain his attention, but they do not always excite his interest, nor do they necessarily open his soul. We know from experience that to create this interest, which renders religious truth attractive and causes it to be desired, the teacher must have recourse to intuitive processes; they are the condiments that render it appetizing and more easily assimilated. The child, especially the contemporary child, feels more than he reasons; he lives by the senses. If we wish to penetrate to his soul, it is at the door of the senses we must knock: by pictures, by manual occupations, by hymns and by poems, by stories, by comparisons taken from his environment, his games. It would be to expect the impossible of him, if we pretended to make him seize the abstract before the concrete, the general before the particular."<sup>75</sup> This quotation, and the previous discussion of devices used in teaching religion, suffice to show that such solid pedagogical principles as intrinsic interest, motivation, and the intuitive processes receive due but not exaggerated emphasis. They are very properly subordinated as desirable means to a desired end.

### Pupil Participation Encouraged

No teaching has been effective until it has been so assimilated that it becomes functional in the life of the pupil. When the pupil becomes so interested, so absorbed, in his religious education that he spontaneously talks it, and lives it, he may be said to have assimilated it. As one educator remarks, pupil expression is three



St. John Baptist de La Salle.

times as valuable as impression. The religion periods provide excellently for this pupil expression. Thought-provoking questions elicit from the pupil not only a re-statement of essential doctrine to insure its correct understanding, but also a practical application of doctrinal and moral truths. For example, after a lesson on the proofs of the existence of God, the pupils might be asked how belief in the existence of God should affect their daily lives. Thus, the connection between belief and practice is, or should be, constantly in the mind of the good catechist. There is a distinct advantage here. St. La Salle's method permits the pupil to ask as well as to answer questions. In either case, because of pupil participation, the catechist is enabled to sense pupil needs, and consequently, to adapt his instruction to the needs of the pupils as these vary because of environment or other factors. Educators are unanimous in lauding pupil participation in the lesson, by question, by answer, by observation, by making practical application of the principles learned. All this means life, interest, a personal interest in the lesson. And what an excellent training is given in the art of talking intelligently of their religion!

### MY FIRST CHRISTMAS

I was not old, nor very wise,  
When first He came to me.  
Though He was dressed in full disguise,  
He gave me grace to see  
That He was God.

I held Him closer to my heart,  
And only then I knew  
How surely He would play a part  
In all that I would ever do,  
In life and love.

Sister Mary Amy

Moreover, we make reasonable use of the activity theory. Pupils are not passive listeners. If we wish to emphasize the activity theory further, we may easily do so by assignments in scripture readings, in the interpretation of religious (art) masterpieces, in the interpretation of religious poems, by assigning the mechanical construction of an altar, by requiring sketches of religious vessels, etc. The method is so flexible that the teacher's lack of ingenuity is the only limit to its adaptability to tested modern practices.

### Pupils Live Religion

The final test of any method of religious instruction will be sought in its ultimate purpose, Christian living. To see fully how the Brothers train for Christian living it will be necessary to examine the religious activities of the day. The formal religion period is but one such activity. Two principles underlie these activities, the presence of God and frequent prayer. The day's program is begun with morning prayer; the morning offering, the usual prayers and the acts, the Angelus, and three decades of the Rosary (if the pupils do not attend daily Mass) are recited; and finally the teacher makes a pious exhortation (the "reflection" of about 3 minutes) to teach the practice of a specific virtue. At each half hour of the day (at 9:30, 10:30, etc.) the prayer monitor announces, "Let us remember that we are in the holy presence of God." A brief period is allowed for an act of adoration, of some form of mental prayer such as the practice of ejaculatory prayer. At each hour (at 10:00, 11:00, etc.) short, vocal prayers are said: Before the noon recess, the Angelus and grace before meals are recited. After the noon recess, grace after meals, and other prayers ending with, "I will continue, O my God, to do all my actions for love of You," open the session. Before the formal lesson in religion, a hymn is sung and this prayer is recited: "O my God, I am going to hear this catechism attentively for the love of Thee. Grant me the grace to know, love and serve Thee and to practice faithfully all that I may learn."<sup>76</sup> "A few minutes before the end of the lesson, the catechist makes a brief summary. He then asks a pupil to make a practical application of the lesson. Should the pupil hesitate, the teacher suggests a resolution, a religious practice, an act of virtue, that may be accomplished that very day."<sup>77</sup> Included in the final evening prayers is a brief examination of conscience and the act of contrition. Thus is emphasis placed on living our holy religion. Moreover, membership in parish societies and membership in great confraternities like the Apostleship of Prayer and the Archconfraternity of the Divine Child is strongly recommended as their participation in Catholic Action.

<sup>73</sup>Class Exercise of Piety.

<sup>74</sup>Administrative Circular, No. 300, Rome, 1938, on "The Teaching of Religion," p. 103.

(To be continued)

<sup>75</sup>Ibid., p. 100. <sup>76</sup>Ibid., pp. 101, 102. <sup>77</sup>Ibid., pp. 72, 73.

# Self-Help vs. Higher Education

Thomas E. Woods

A YEAR ago, I started to write a thesis on "Working One's Way Through College." I had intended to argue that part-time work is necessary for a well-rounded education, drawing my arguments from four years of experience as a self-help student. I was well along in the fourth year at the time. A month later, I had scrapped all I had written, and was condemning the practice. I had "about-faced" completely — to contend that self-help defeats the purpose of higher education. Twelve months have passed, and I haven't changed my mind; rather has the conviction taken a firmer hold.

In this discussion the term "higher education" is used interchangeably with "college" and "university," meaning in each case a "liberal-arts" institution. At the end of the article I have condensed my views on self-help in professional schools.

A second prefatory remark: Scattered throughout the nation are outstanding men and women who worked their way through college. They are exceptions to the rule I would point out here; they have attained distinction, I believe, in spite of their self-help handicap. And I think it reasonable to suggest that had they not been thus handicapped, their distinction might be even more remarkable.

## The Facts of the Case

My argument rests on a few basic facts. The first concerns enrollment of self-supporting students. If only a small minority were in this group, there would be no issue. But the fact is that between 33 and 50 per cent, at least, of the college population is self-supporting, wholly or in part. The United States Office of Education reported the smaller total for the 1927-28 academic year, the last for which I could find reliable data. However, I believe the larger figure is more accurate today. I believe so because of the decrease in size and number of family fortunes; the inducement offered needy students by government aid through the National Youth Administration; the increasing efficiency and expansion of student employment bureaus, on and off campus; the lack of employment for high-school graduates; and finally, although this list is not all-inclusive, scattered statistics in recent years. In support of the last reason I submit figures from a report of Oregon State College which states that last year, in that school, 86 per cent of 2,794 men and 45 per cent of 1,233 women were self-help students.

The second basis of my argument is the purpose of higher education. The majority of eminent educators agree that this purpose is to train the mind, and to train leaders for society. If one demands proof for this statement of purpose, he will find it on every side — in books and periodicals,

**EDITOR'S NOTE.** Mr. Woods takes what is ordinarily the unpopular side of the question of a higher education of "poor" boys. He raises pertinently the question whether the money that students earn in their self-help programs to pay for higher education is worth the price. It is not, he says. This is an important discussion for Catholics who are generally in the low-income groups. It has some significance for religious orders which are carrying on the education of members at the same time these members have full teaching loads.

in the press, on the platform, in and out of school.

The third basic fact answers the question, how is the purpose of higher education achieved most effectively? From the standpoint of content, "through the liberal arts," was the answer I found most generally given by higher education. This curriculum includes the classics, logic, mathematics, rhetoric, social studies, and in a great many institutions, laboratory sciences. It is widely agreed that such courses stimulate and develop the thinking process, and that proper development leads to leadership through understanding of the world's knowledge and wisdom. So much for content.

The next and last basic fact answers the question, under what circumstances is this content best mastered by the student? And the answer: First, there is the time element. Mastery of the liberal arts is a years-long process. It is accepted educational theory that the standard four-year course will give the serious student a broad sympathy for, and understanding of, the world in which he lives. During those years, he must have time to read subject matter, and he must have time to think about what he reads. By thinking, I mean getting to the roots of a problem — penology or nationalism, for instance. This means that, after reading all significant material, he draws self-evident, or logical conclusions. The answer also demands that the student be well disposed to think. Certainly it is obvious that time on one's hands does not mean that he spends that time in fruitful and constructive thought. The nation might be overrun with Aristotles if such were the case. Disposition to think, just as time, is indispensable to mastery of subject matter.

To these four basic facts I could just as well add another: that (as is evident to all) higher education has been falling down in its purpose. Where are the leaders colleges and universities are supposed to train for society? is a question echoed and re-echoed throughout America. In a day of

general unrest and widespread demoralization, at a time when the need for leaders never was greater, society may well put the question.

There is an answer; there are answers. I shall give one — the one I am most qualified to give. President Hutchins, of the University of Chicago, has given several, including an opinion which supports my case. Defeating the purpose of higher education, Hutchins implied two years ago, were "love of money, a misconception of democracy, a false notion of progress, a distorted idea of utility, and the anti-intellectualism to which all these lead." Some months later he wrote these words about the self-help student: "Self-support means that a college student who needs all his time to get an education has to devote half of it to earning a living. . . . If, instead of holding down a job from four to eight hours a day, he is able to devote those hours to the development of his mind, our country might produce more Michelsons, Holmeses, and Deweys." In a similar vein, President James B. Conant of Harvard reported to the university's board of overseers that "We are coming to realize at what cost to health and well-rounded development the poor boy has all too often obtained a higher education."

## Study Requires Time

The answer I shall give, then, is not wholly original; only my convictions on what should be done about it are fresh. And I suspect that even here I am not pioneering; that educators in high places may have held, or hold, the same opinion.

Why doesn't a self-help student get from higher education what higher education should give him? First of all, he hasn't time, enough time. All significant material in a course covers a lot of ground. The self-supporting student just can't read it all. He might, if he takes only one course. However, most self-help students take more than one course. The majority of those I have known carried a normal 15-credit program.

The result of superficial reading is half-baked opinion — a quality of thought often attributed to college graduates. W. A. Neilson, president of Smith College, has said, "The real fault lies in a system of education which has permitted you [students] to be content with half-knowledge. . . . Hundreds of thousands of hours in our educational institutions are wasted because the training goes almost to the point where the thing becomes permanent, but not quite."

Has the self-help student time to think? No, he hasn't. Can anyone think through the labor problem in an hour or two? I mean really think it through. What chance has a self-help student, working between four and eight hours daily, to form any but

a half-baked opinion on this question? And yet, everyone realizes it is one of the most vital before the nation. More than half-baked opinions are needed to settle it.

### The Disposition to Think

There is something else the self-help student has too little of, and that is the disposition to think, granting that he does find some time. It is easy to see why. He follows a rigorous schedule. He must plan to squeeze in class and study hours with his part-time employment. I knew a student who typed menus before lunch and dinner, scrubbed a restaurant floor in midafternoon and did housework in a suburban home before breakfast and after classes. The doctor gave him sedatives when he couldn't sleep.

Disposition to think. To be rightly disposed, one should have quiet, time, and freedom from stress. What father can think clearly when the mortgage is coming due; when his son faces a critical operation; when his job is jeopardized? One may think these conditions are out of all proportion to the worry and responsibility of a self-help student, but they are not. What may be molehills to the average adult are mountains to him, and because they are so vital, his mind is often too disturbed to do a thorough job of thinking.

### Social and Cultural Values

It is bad enough that lack of time hampers intellectual progress of the self-help student; it is worse that the same lack inclines him toward selfishness. Well, can he be blamed if his ambition aims principally at self-advancement, socially and financially? He struggles along just getting by, while his more fortunate classmates enjoy to the full all the academic, social, and cultural values higher education offers. Can one honestly condemn him for an inclination toward selfishness? And yet higher education would train for leadership.

On the other hand, the average self-help student doesn't want a luxurious life in college; only the legitimate recreation and cultural opportunities his moneyed classmates have. For instance, why shouldn't he enjoy at least a few campus parties, and meet young men and women on terms of intellectual and social equality? Such contacts are surely desirable. And why shouldn't he take part in extracurricular activities: debating, glee club, dramatics, intramural sports? These are activities which develop desirable qualities of leadership. Dr. Alexander Meiklejohn, one of the nation's most distinguished educators, wrote in his book on the liberal arts college, that if students do not "on their own initiative, carry on activities springing out of their studies, then you may count on it that however well the tests are met the studies are of little value. Show me a college in which literature is taught but in which the boys do not learn to be themselves 'literary.' However well literature may be taught it is not well learned. What would you say of the teaching of philo-

sophy which did not send boys off into quarreling, rending, puzzling groups, determined each to give to his fellows the solution of the problems that have baffled human thinking? . . . and if in these and other cares it does appear that the studies in the classroom have no outside effect, lead to no outside activities, what expectation can you have that they will lead to activity after the college days are over?"

### Does Self-Help Develop Character?

I have read enough testimony (a pamphlet on *Self-Help for College Students*, a U. S. Bureau of Education bulletin, 1929, is full of it) to realize that supporters of self-help may object because I haven't told the whole story. They are convinced—as I was when I first started my thesis a year ago—that self-help is necessary for well-rounded education, because, they point out, the experience is necessary for practical living.

It was a searching analysis of that experience that changed my mind so radically a year ago. I have believed since that the supporters of self-help base their claims on misunderstanding. Experience and reason have proved to me that there is no valid theory explaining why a student will be a better man for his self-help experience. Qualities of punctuality, persistence, diligence, and the like, which he is supposed to acquire as a result of that experience, he already has. He brings them to college with him. Put him in almost any situation and the same traits will appear. To say otherwise would be to suggest that self-help students have a corner on such desirable qualities. The majority of self-help students come from homes where these characteristics have been habits of conduct since toddling age.

Some may say the self-help student becomes familiar with, and even adept at, several occupations. What if he does? Did he go to college to learn how to become a jack-of-all-trades? He could learn that outside of college. What did he do before entering college? Didn't he ever help around the house: paint, hang wallpaper, take care of his smaller brothers and sisters, tinker around the family car, repair the radio and his mother's household appliances? And how has he spent his summers? The average self-help student has had plenty of occupational experience before entering college.

No, the student gets a bad bargain when he sells his time for jobs to pay college expenses. He loses precious values, and the loss is almost irrevocable.

### How Solve the Problem?

I believe higher education faces a serious problem here. I believe likewise that a solution is possible. I believe colleges and universities can outlaw self-help. There will be public opinion to contend with at the outset; public opinion which is particularly significant to state-supported colleges and universities. People will protest—that is to be expected. Citizens who pay taxes to support higher education will not like it

if its doors are closed to self-help. Sons and daughters of many citizens can get a college education in no other way. But the fact remains that higher education has a purpose—to train minds and to train for leadership. Once citizens understood this purpose they would not interfere with higher education in its program to achieve it. Once taxpayers realize self-help produces ill-trained minds and mediocre leadership, they are certain to withdraw their objections. Especially should they be willing to cooperate if the solution includes a plan that would afford opportunity for needy and deserving students to get a college education.

I submit four alternatives as part of such a plan. The first has been hinted or suggested by several educational administrators. It is identified with government subsidy. I don't know whether it should be a municipal, state, or federal subsidy. But from whatever source, it would be invested in future leadership. If the people want good leadership, they should be willing to pay for it. When one reflects that government subsidies extend to everything, from R.F.D. routes to wheatless wheat fields, the legitimacy of what is advocated here seems established. A suggestion offered recently by President Conant of Harvard is pertinent. It concerns Uncle Sam's solicitude for high-class naval and military leadership. No expense is spared to train our West Point cadets and Annapolis midshipmen. Competent leadership in time of war is desirable, of course. Is capable peacetime leadership less important?

Subsidization of needy and deserving students is not historically new by any means. In fact, one could term ultramodern the policy of Vittorino da Feltre, distinguished Italian humanist of the fifteenth century. He is known as the first modern schoolmaster. Da Feltre gathered about him not only the sons of the rich, but also sons of the poor. To the latter he gave the same attention as the former. But he didn't stop with supporting and educating the poor student free of charge. He actually prevailed on citizens of Mantua, seat of his school, to help support the poor student's family if that student was a breadwinner.

The second alternative is almost as old as higher education. It comprises loans, scholarships, and fellowships offered by colleges and universities. Scholarships and fellowships often provide expenses for one or more academic years. If only tuition and fees are provided, the student often is able to borrow from the loan fund for living expenses. Unfortunately, funds from these sources are far too limited. If endowments were multiplied many times, perhaps this plan would obviate the need of government subsidy.

The third alternative is to borrow money from sources outside higher education. Regrettably, students either shy away from plunging so heavily into debt, or are unable to negotiate adequate loans. Students who could borrow enough but who object because of going into debt see with too

narrow a perspective. A student goes to college four to eight years. In most cases, he will graduate before he is 25. That means his debt should be off his hands at 30, at least. He has 30 years of earning capacity after that.

If the government would not subsidize, could it not provide loan funds for needy students, such as the FHA for homeowners? Are there not private agencies which could set up a fund for the same purpose? It is being done now, of course, but there are hundreds of needy students for every \$1,000 available in loan funds of private institutions.

The fourth alternative appeals to me more than the others, for reasons noted below. It is this. Needy students should postpone their college education until they can earn enough money to finance it. I favor this plan because it would keep youth out of college until maturity. At 21 a

young man is almost certain to know what he wants, and if it is a college education, he will seldom turn out other than an excellent student. Above all, such a plan would uphold the principle of self-determination, of personal liberty and equality some think might be undermined if higher education outlaws self-help.

Whatever the alternative, society, I believe, will be the better for adopting it. Intellectual development and leadership training can go on no matter which is chosen.

#### Self-Help in the Professional School

The self-help student in professional school has a much harder job building up a service ideal than he had in the liberal-arts course. This is so because of the technical content of the school. It gives the student almost no time for any but technical study. After three or four years of

specializing, the self-help student finds that the broad values of the liberal arts have been literally crowded out of his mind. Unless he can strengthen convictions and ideals of his liberal-arts training — through cultural study and diversion during the professional years — these convictions and ideals easily lose their force. How much time has a self-help student in professional school for cultural study and diversion.

It should be clear to all, likewise, that lack of time can reduce a potentially brilliant leader in professional ranks to the status of mediocrity. Society should not stand for mediocrity — not if it can be prevented. A committee of the Association of American Law Schools said as much when it reported that it was "the virtually unanimous opinion of the deans that the student engaged in a substantial amount of outside work is impeded from securing a first-rate legal education."

## Industrial Arts in Catholic Schools?

*Martin Malloy*

THE provocative implications of Philip Roden's recent article "The Saint of the School Shops" in the October issue of *THE CATHOLIC SCHOOL JOURNAL* have caused rumblings of speculative interest in most quarters and a more than average response from Catholic teachers generally. The whole question of school shops in our Catholic educational program is pertinent and for that reason a general discussion of the subject is timely.

When the Divine Master gave the universal command to all Catholic educators, embryonically represented by the meager gathering of Galilean fishermen, to go forth and teach all nations, we might well wonder if He envisioned in His educational program the present-day gamut of activities in which our Catholic schools perforce participate. With no little reluctance we have adopted many of the activities of the public schools, for better or for worse — first scorning them, later aping them, and finally rivaling them.

Today we are trying to outstrip their glee clubs, outswing their orchestras, outshine their social functions, outplay their athletic teams, and outbuild their institutions. And funds and numbers considered, we are doing a fair job of it.

But there is one phase of public-school activity we have not touched as a group. That is the field of industrial arts and vocational education. Known in its earlier days as manual arts and manual training, it has gradually become an integral part of the public-school system. Only in the past fifteen years, however, has its place in the public-school curriculum been firmly established. Today its objectives are pretty well defined and its processes of operation, though still in their formative stages, are

growing briskly in every department. The usual courses in the program of industrial arts include mechanical drawing, architectural drawing, shop mathematics, wood-working, metalworking, machine-shop practice, printing, electricity, auto mechanics, ceramics, and other allied subjects. A logical development of these courses has been project work and hobbies that call for creative activity and mechanical skill.

#### Industrial and Vocational Defined

In general a distinction of aims and methods is made between industrial arts and vocational education. Industrial arts purposes to give a youngster an opportunity to deal with the processes fundamental to each type of work, rather than to acquire a developed skill in any one field of training. Hence, its objectives are: (1) vocational, by orientation, to serve as a "finding course" for the direction of a youngster's talents; (2) avocational, to create an interest and elementary skill in handling tools and making projects for his own use and leisure. On the other hand, vocational education mainly purposes to train a student thoroughly in a particular craft. This latter then is in the nature of an apprentice school for older students to develop into skilled craftsmen.

The public schools were many years gearing themselves to incorporate industrial arts and vocational education in their curriculum. But today, not only the public schools, but the educational departments of the Works Progress Administration and the Civilian Conservation Corps have realized the necessity for courses of instruction in industrial arts. The profusion of clubs and organizations devoting themselves to crafts and creative hobby activities is evidence enough of the current gen-

eral interest in this type of instruction. Bookstore and department-store buyers are catering more and more to the increasing demand for craft and hobby books. Publishers are promoting titles to meet the needs of the school shops and home shops because of a demand for such books.

And in the meantime, off and apart, our Catholic schools have stood, unwilling to touch this branch of instruction. No one sweeping generalization would comprehensively explain the apathy of our group for shopwork. But if a person were to name the biggest causal factor, it would be a general attitude of mind among our Catholic teachers, fostered largely by our tradition in education and our personal preparation.

#### What Is Education?

In Catholic teaching circles it is no secret that there is a preponderant emphasis on the arts, the so-called cultural branches of learning. And possibly for that very reason haven't we become a bit oversophisticated in estimating intrinsic educational values? Of course, we are professional people, academicians in a sense, and we naturally favor our own type of work. We too often feel that our influence has been more potent if John studies medicine or Mary studies music; if Jack decided on a lawyer's career and Jill takes to writing poetry. In the meantime we have pledged ourselves to educate youngsters for life and not the cultural luxuries of the few. Cultural education is no cynosure of personal morality or community usefulness. Why all the effort on its attainment then in our Catholic schools and why the apathy for the more useful types of learning?

Don't misunderstand the point of these

words, for there is no case made here against culture or cultural subjects in our schools. This writer has done most of his work with Catholic schools in the academic field. It is simply a fair question asked in the interest of the progressive development of our Catholic school system. Our general attitude is not unique. The shop people in the public schools were confronted for years and are confronted today with curriculum directors and superintendents who have no interest in the place of the shops and shop instruction. But lest we cloak ourselves with smug traditionalism, we ought to face two developments which call for our consideration and attention.

In the first place, out of the turmoil of the late war and a decade of straggling depression, young Americans have been disillusioned about the cultural values of an education that leaves them so poorly equipped to support the bare necessities of life. This country is flooded with white-collared people who have been geared to expect the maximum out of life when they have a job with their own desk and telephone and the ultimate if they have a stenographer to write letters for them to sign. Caught in the mesh of office politics, small salaries, slow promotions, and utter boredom they begin to realize that a machinist or a good mechanic can work eight hours a day for five days a week and enjoy moderate wages far beyond their white-collar salaries. Hence the need for substituting and tolerating some of the pragmatic aspects of education today for our strictly cultural program.

### The Modern Situation

A second development, logically arising from the above, calls for immediate action on the part of Catholic educators. Statistics show that the demand for instruction in shop courses, both for vocational and avocational pursuits, has attracted students to school who definitely would be reluctant to continue their education in a general course. More than that, they have attracted thousands of youngsters to public high schools because they "want to learn something they can use later on." And right or wrong, many "practical-minded" American Catholic parents feel that their youngsters are justified in seeking to prepare themselves for the one important task of making a living. Many Catholic teachers will call this rank pragmatism. Year after year we are more insistent that Catholic boys and girls attend a Catholic high school; and year after year it is met with indifference by Catholic parents, often for the reason just described.

This isn't the first time that pragmatism has made inroads on our system to the distress of culture-minded educators. Some years ago we had to succumb to the demand for commercial classes to keep youngsters coming to Catholic schools. And today we may as well face the demands for industrial education and vocational training squarely and honestly. To be entirely fair in our discussion, however, we must



St. John Bosco.

January 31 is the Feast of St. John Bosco.

point out two major obstacles to adopting a program of industrial arts in our Catholic schools. Both are as evident as they are formidable; but neither is insurmountable.

In the first place, our teachers are not trained to handle courses of this type. The present demand for more complete professional training for its members has taxed most religious communities to the utmost. These communities have fought uphill for years to give their members the degrees and titles necessary for the prestige of their particular institution. And we have conceded pretty generally that such training is important. And now to enter an entirely new field would be a big strain on the resources of everybody. In the second place, the expense for necessary equipment, supplies, and upkeep of courses in vocational subjects would be heavy for a self-supporting system not enjoying the subsidies granted public schools.

In examining these two factors let us look at them as excuses rather than ob-

stacles. There was a day, now happily passing, when any teacher with a pinch of good will and a sense of discipline could teach English, history, or anything else on the schedule. We have finally mastered that situation by providing adequate preparation to enable a teacher to do a good professional job. And that same good will and spirit of sacrifice can be directed in preparing teachers for industrial and vocational education. It would seem strange to see priests and Brothers in the high-school field donning overalls and mechanic's jackets to learn the proper operation of a buzz saw, a lathe, and a joiner. The fact of the matter is, however, that many priests and Brothers are mechanically inclined and would thoroughly enjoy studying the teaching approach to such subjects if they had the opportunity.

As for the expense that supplies and equipment would entail, we can simply say this: *It has been done before and shall be done again.*

# The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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## Social Services and the Schools. No. 3, The Schools and the Library

In the report on the "Social Services and the Schools" which we are considering in this series of editorials we find the discussion of the relation of the school and the library controlled by an assumption underlying the whole report; namely, that all social services of an educational character must ultimately be placed under public educational authority which means a board of education with widely extended powers operating through the city superintendent of schools. We shall examine this particular proposition later in the series.

The public library is an educational institution offering specialized educational service to the entire population. It is significant as elsewhere in the report that the entire library services in a community are not considered, but only the governmental agency. The fact that it is government provided makes it an instrument of totalitarianism in Europe. "Both instruments," says the report, "are instruments of democracy devoted to public enlightenment and to the development of improved cultural relations" (p. 27).

If these preconceptions did not vitiate the discussion, the report would be much more helpful than it is. Allowing for them we can find helpful hints for our discussion.

What is the community library service? It is first a service "to the entire population." Its contribution is, from the standpoint of the school, made "through distinctive purposes, methods, and breadth of offering." While libraries originally provided reading materials, books, documents, periodicals, and newspapers largely to adult readers, they now include in many places "children's rooms, specialized subject divisions or branches, advisory services, reading courses, discussion groups, and related educational offerings" (p. 29). Its procedures are

"informal yet purposeful." The classroom attitude and spirit would render ineffectual much of the present library work. The "public library" is not the exclusive agency of community library services, but these include "churches, settlements, associations, clubs, industries, and institutions of higher education and research."

The report says, "With two public agencies meeting a common educational need by essentially the same methods and coming to serve much the same population, the need for consideration of some means of uniting their efforts is apparent" (p. 30). Here is a good illustration where the presupposition controls the statement of fact and of conclusion. The library and the school are not meeting a common educational need. The school is primarily concerned with the education of children and adolescents, and the library with the whole population, but largely with adults. The methods, spirit, and value of the services are widely different even though both might be called educational. There is a genuine need for cooperation and co-ordination—even for integration—but no clear need for "unification of administration." No case is made for the "ultimate unification which is envisioned" (p. 36) and the "widespread amalgamation of school and library forces" (p. 35) which must await professional leadership and public opinion, but which can now be accelerated by the initiative of school authorities.

The arguments for control of public libraries by boards of education are very weak compared with the arguments on the other side. The arguments for are: (1) They would be united under a common authority; (2) even though approaches are different, the services could be co-ordinated; (3) the library personnel would be established as the educational personnel is; and (4) it would make possible library service in areas (especially rural areas) where there is none now. This is merely the argument for centralization with the assumption it is always beneficent.

The report frankly states the case against the unification more fully; and the statement is fair and objective—and, for the present, at least, conclusive. We quote the main point fully: "Perhaps the strongest argument raised against placing public libraries under boards of education is that these boards, as at present constituted, have an educational viewpoint which fails to encompass the full implications of the library as an educational institution. Many boards do not yet recognize the contribution of libraries to both formal and informal education and to the wise use of leisure time. Under this handicap the libraries suffer, it is said, from a lack of that consideration which is consistent with their importance. Likewise, it is feared that people may associate the formal atmosphere of the traditional classroom with libraries controlled by school authorities and consequently hesitate to take advantage of the service. It is further asserted that under this form of control the libraries lack representation before the public such as they enjoy under a separate board. The argument that service to the public would become subordinate to the school service can sometimes be substantiated although by no means is that situation universal. The whole configuration of attitudes toward the matter could be changed by a broader viewpoint on the part of boards of education" (p. 33, 34).

Other difficulties are: (1) Would the superintendent of schools be under the librarian or the librarian under the superintendent; i.e., the authority of executives; (2) the different

types of administrative units would complicate the problem; and (3) endowments have in many cities vested control of public libraries in private corporations or associations.

The objections and difficulties make it inadvisable to "recommend whole absorption of public libraries by local boards of education," but a piecemeal process should go on until the inspired educational leadership appears.

Centralization we think is a delusion and a snare. We think it is likely usually to be more deadly than the decentralization—or even confusion or chaos—which it replaces. If we were to make an assumption it would be in favor of decentralization with cooperation of the decentralized agencies furnishing the unity of services which is desirable.

Catholic schools are very much interested in this problem for a very simple reason. The nature, character, and administration of the library service as at present constituted makes it possible for Catholics in Catholic schools and hospitals to receive *fully* the benefit of the public library. It would be socially unwise to have this problem complicated with the "school problem" where for reasons of their own (conscience) Catholics cannot take advantage fully of the opportunities of public formal education. This same point applies to public health and public recreation which will be discussed later. — E. A. F.

## A Fine Spirit to Look at Contemporary Events

The spirit of the Encyclical of Pope Pius XII on the "Unity of Human Society" ought to inspire our teaching and interpretation of contemporary events and recent history.

The Treaty of Versailles has become a scapegoat for much recent history. Using their hindsight, many have condemned it in a rationalization of subsequent events. The great principle of self-determination in the practical form given it at Versailles has in the actual postwar world proved to be futile. The idealistic aspiration of President Wilson and others to form some kind of international concert of world opinion to support peace and prosperity has failed. It would be a great thing for Catholic children in this country if the Pope's spirit in interpreting that treaty were followed:

Now, it is true that with the passage of time and the substantial change of circumstances, which were not and perhaps could not have been foreseen in the making of a treaty, such a treaty or some of its clauses can in fact become, or at least seem to become, unjust, impracticable, or too burdensome for one of the parties. It is obvious that, should such be the case, recourse should be had in good time to a frank discussion with a view to modifying the treaty or making another in its stead. But to consider treaties on principle as ephemeral and tacitly to assume the authority of rescinding them unilaterally when they are no longer to one's advantage, would be to abolish all mutual trust among States. In this way, natural order would be destroyed and there would be seen dug between different peoples and nations trenches of division impossible to refill.

And how shall we think about peace as we recall the purely human dream of inevitable progress? "Gone," says the Pope, "are the proud illusions of limitless progress." The powerful ones of the world tell us that after the bloody conflict has ceased, there will be a "new order." This promise prompts many questions:

Will the future be really different? Above all, will it be better? Will treaties of peace, will the new international order at the

end of this war be animated by justice and by equity toward all, by that spirit which frees and pacifies? Or,

Will there be a lamentable repetition of ancient and of recent errors?

We are warned by His Holiness that the hour of victory is for the victor the hour of temptation, that in that hour "the angel of justice strives with the demons of violence." The foundation for the new peace must be found in the spirit; must be not merely an economic and political peace, but a peace based on moral and religious grounds. It will require a re-education of mankind. The Pope says:

Once the bitterness and the cruel strifes of the present have ceased, the new order of the world of national and international life must rest no longer on the quicksands of changeable and ephemeral standards that depend only on the selfish interests of groups and individuals. No, they must rest on the unshakable foundation, on the solid rock of natural law and of Divine Revelation. There the human legislator must attain to that balance, that keen sense of moral responsibility, without which it is easy to mistake the boundary between the legitimate use and the abuse of power. Thus only will his decisions have internal consistency, noble dignity and religious sanction, and be immune from selfishness and passion.

If such a foundation is found, and we now prepare ourselves for its translation into terms of a permanent peace for men of good will, we may expect not only for Poland but for all nations, including Germany and Russia, in particular, "a resurrection in harmony with the principles of justice and true peace."

This elevated spirit ought to be manifested in all our classrooms. It ought to be evident in all the discussions of public questions by Catholic leaders or spokesmen over the radio, in the press, and on the public platform. If such characteristics were general, how we would be, as a group, "set upon a hill." Then we would be recognized as disciples, because we love one another. — E. A. F.

## Humanity and Citizenship

Pope Pius XII in his first Encyclical of his reign on "The Unity of Human Society" confirms a point made frequently in these columns that citizenship is itself not an ultimate aim of education, that humanity is a more inclusive aim than citizenship. Genuine education while training and forming the human being will also make the good citizen of a good state. The Pope says:

The education of the new generation in that case would not aim at the balanced and harmonious development of the physical powers and of all the intellectual and moral qualities, but at a one-sided formation of those civic virtues that are considered necessary for attaining political success, while the virtues which give society the fragrance of nobility, humanity, and reverence would be inculcated less, for fear they should detract from the pride of the citizen.

When training the citizen is the primary or exclusive aim of education we have, even if all unconsciously, fallen into the errors of totalitarianism. Some of our American pedagogy tries to save itself by defining citizenship not in political terms but in the broadest possible social terms, or by identifying citizenship with character, or with all life. While education must always be concerned with the development of the good citizen, it must not forget the good man is the only material out of which the good citizen can be made for a well-ordered world. — E. A. F.

# Masters of Contemporary Catholic Education

Francis de Hovre, Ph.D.

HENRI BOUCHET (1896- )

Author of "L'Individualisation de L'Enseignement"  
(Individualization of Teaching)



*His Life:* Bouchet was born on April 5, 1896, at Vic-Fezensac, Gers (France), and studied at the Lycée of Bordeaux. He enlisted in the army in 1905 and served in the field artillery at Verdun. He is a reserve artillery officer.

He was a licentiate in law (Paris, 1922), a professor at the Sorbonne (1921), and received his doctorate of law at the Sorbonne in 1933. He was a professor of philosophy at the Lycées of Lorient, Saint-Omer, and Beauvais. He is teaching at the College of Normandy, which, with the "School of Rocks," applies to secondary education the principles of the "activity school."

*His Works:* Bouchet presented as his main dissertation *L'Individualisation de l'Enseignement* (The Individualization of Teaching) (Paris, Alcan, 1933) and as a secondary thesis *Le Scoutisme et l'Individualité* (Scouting and Individuality) (Alcan, 1933). (The author is the chief of a group of "French Scouts" since 1929.) He has also contributed many studies to periodicals.

*Significance:* His principal book not only contains a synthesis of the whole modern scholastic movement, it also is a sane philosophy of education. More, it constitutes a well-founded criticism of social-radical education as wanted by Durkheim.

EUG. DUTHOIT (1869- )

Jurist, Sociologist, Teacher,  
Professor at the University of Lille, France



*His Life:* Born at Roubaix, France, June 16, 1869. Doctor of Law. President of the Social Weeks of France. President of the Social and Political School of Lille, France.

*His Works:* *Manuel de droit constitutionnel compare* (Manual of Comparative Constitutional Law); *Pages catholiques sociales* (Catholic Social Pages); *Aux confins de la morale et du droit public* (Regarding the Confines of Moral and Social Law); his opening lectures at the Social Weeks: *Politique et Sens chrétien* (Politics and Christian Meaning), Rheims, 1933; *Ordre social et éducation* (Social Order and Education), Nice, 1934; *Du heurt à l'é-*

*change pacifique entre civilisations* (Regarding the Shock to Pacifist Exchanges Between Civilizations), Versailles, 1936.

*Significance:* Professor Duthoit reveals in all his books and in all the problems that he discusses a remarkable insight, a real

The publication of *Les Maîtres de la Pédagogie Contemporaine* (The Masters of Contemporary Education) by Dr. Francis de Hovre, professor of pedagogy at Ghent, in collaboration with Dr. L. Breckx, was a significant international educational event. It revealed the character of educational movements in America and European countries, by competent Catholic scholars. We have asked Father de Hovre to make available the material on Contemporary Catholic Educators from his work, with such additions as he wishes to make. This series of sketches is the result. We regard their publication as a major contribution to Catholic educational thinking in the United States by revealing the character of Catholic educational thinking in all the principal countries of Europe. — The Editor.

instinct for marking off as guideposts the fundamental realities and sane solutions, human and Christian.

This classical equilibrium is especially revealed in his views on oft-debated topics of the day regarding the specific nature and reciprocal relations between culture and civilization.

DR. MARIA MONTESSORI (1870- )

Educational Psychologist and Reformer  
of the Kindergarten



*Her Life:* Madame Montessori was born at Chiaravalle, near Rome, March 31, 1870. She was the first woman physician in Italy (1896). She devoted herself to the study of retarded children, leading her to make much psychological and educational research. She enrolled in experimental psychology courses at the University of Rome to gain more knowledge needed in her research. Toward 1900 she was able to realize her dreams with normal children in the "Casa dei Bambini" in Rome; her successful results caused her to lecture on her plans in the large intellectual centers of Europe and America.

*Her Works:* *Il Metodo Della Pedagogia Scientifica* (Method of Scientific Education), 1909; *L'Autoeducazione Nelle Scuole Elementari* (Self-education in the Elementary School), 1916; *Les Enfants qui Vivent Dans l'Eglise* (Children Who Live in the Church); *Psico-Geometria et Psico-Arithmetica* (Psycho-Geometry and Psycho-Arithmetic), Barcelona, 1935; *L'Enfant* (The Child), 1936.

*Significance:* Montessori insists upon the need of self-activity by the child, and she has tried to discover suitable material permitting the child to exercise this activity. "Self-education" is the keynote of her system. Montessori is Catholic but one would little suspect it in her works. To the contrary, the naturalistic bases of her medical studies remain prominent. Modern psychology finds much to argue about in her plan, as for instance, that she does not attach enough importance to play and imagination in the child.

# Practical Aids for the Teacher

## The Project Book in Teaching Religion

Brother Basil, F.S.C.

### Scholastic Psychology Revived

Our modern psychological and pedagogical experimenting has led to the rediscovery of some of the vital principles of Scholastic philosophy. Thus, according to the School Men, our senses furnish the raw material, the percepts, which after elaboration by the imagination are transformed into concepts by the *Intellectus Agens*; from these concepts, reason elaborates judgments and reasonings which are the highest products of intellectual life. These learning processes were summarized in the often repeated dictum *Nil est in intellectu quod non fuerit prius in sensu*. Hence it is the duty of the teacher to foster and guide the brimming sensual life with which Providence has endowed every normal child who must come into contact with its own body and with persons and things that form his environment and to be offended by them. Passivity is then the enemy of learning since it clogs its very sources; unless the hands, feet, eyes, ears, nose, and imagination be kept in constant activity no concept will enter the mind and the intellect will never develop.

These vital pedagogical principles have been rediscovered by *Wertpädagogik* (pedagogy of value) and set to action in our *Arbeitschule Heimatschule* (active schools) through *Anschaulichkeit* (intuitive teaching) and *Heimatschule* (educational influence of the environment). Among the many devices developed by the *Arbeitschule* to foster and guide the natural activity of children we shall mention two: (a) Classroom activities; (b) the Project Book.

### The Workbook and the Project Book

#### a) The Workbook and the Project Book Compared.

The Workbook which calls for filling the blanks of an already prepared book is losing much of its popularity; it is accused already of curtailing the initiative of both teacher and student, of being highly mechanized, and of not promoting creative thinking.

The Project Book, on the other hand, demands all the ingenuity of both teacher and pupil in its conception, organization, and completion; it gives an active outlet to intelligent and persevering activity; it expresses personality.

#### b) Value of the Project Book.

1. It is a natural outlet for physical and mental activity.
2. Creates greater interest in the lesson of religion.
3. It assimilates religion with activity, promotes the practice of virtue and good works.
4. It imprints the lesson deeply in the mind through the activity of the senses.
5. It clarifies ideas through their expression, reading, and discussion with classmates, parents, and neighbors.
6. It stimulates the religious interest of parents and friends, and engages co-operation.

### School Activities

Besides the many occasions for activity which are furnished to the child by the home and the playground, the school may foster the following:

#### a) Physical Activities.

1. Sand Table: cave of Bethlehem, Nazareth, etc.
2. Clay Modeling: crib, sheep, etc.
3. Paper Cutting: Christmas star, etc.
4. Poster Making: Camels, sheep, etc.
5. Booklet Making: drawing, pasting, labeling of pictures, etc.
6. Demonstration in Church of liturgical objects.
7. Religious Games.
8. Class Bulletin by teacher and class.

#### b) Spiritual and Mental Activities.

1. Dramatization: the message of the angel, the arrival of the shepherds.
2. Socialized discussion. Children tell one another the story.
3. Programs prepared by the class and witnessed by other groups.
4. Storytelling by the teacher.
5. Picture study by the teacher.
6. Oral and silent reading to illustrate further the doctrine.
7. Written work: simple sentences to summarize the doctrine.
8. Poem reading and memorizing.
9. Aspirations, brief prayer, meditation suggested by doctrine, from Holy Scripture, the Mass, etc.
10. Official prayer: read, commented, memorized.
11. Lives of the saints: read, told, commented.
12. Dictionary of words and phrases met in the lesson.
13. Application of doctrine suggested by teacher and class.
14. Interpretation of religious problems in the experience of the class; conscience cases.
15. Short composition on doctrine.
16. Liturgical events connected with doctrine.
17. Scriptural passages of doctrinal signification.
18. Religious and liturgical hymns illustrating doctrine.
19. Religious information: meaning of symbols, of ceremonies, etc.

### A PERFECT EDUCATION

An education that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority, and a consideration for the rights of others which are the necessary foundations of civic virtue—more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and morality are essential to right living and to the public welfare, both should be included in the work of education—*Pastoral Letter of the Bishops of the United States*, Sept. 26, 1919.

20. Practical life suggestion: morning and evening prayers, prayers before and after meals, ejaculations in time of temptations, recitation of the Angelus, corporal and spiritual works of mercy, daily and weekly examination of conscience, weekly confession, frequent Communion, daily expiation of the temporal punishment due to sin, daily practice of some virtue, correction of some defect, daily reading of the lives of the saints, of the New Testament, etc., keeping the spirit of Lent, attendance at Mass, using the Missal, recitation of the Rosary, penance on days of fast and abstinence, yearly retreat, etc.

#### c) Religion Project Book.

While the Religion Project Book shall keep the child physically active it will imprint deeply in his mind the great truths and practices of Christianity

#### I. For Elementary-School Students

1. My Character Book; 2. My Vocation Book; 3. My Book of Good Works; 4. My Prayer Book; 5. My Ejaculation Book; 6. My Baptism Book; 7. My Way of the Cross Book; 8. My First Communion Book; 9. My Mass Book; 10. My Confirmation Book; 11. My Book of the Sacred Heart; 12. My Book of Mary; 13. My Book of St. Joseph; 14. My Guardian Angel Book; 15. My Patron Saint Book; 16. My Favorite Saint Book; 17. My Great Heroes Book; 18. My Catholic Home Book; 19. My School Book; 20. My Parish Book; 21. My Pastor and My Bishop Book; 22. My Book of the Word of God; 23. My Hymn Book; 24. My Poem Book; 25. My Drawing Book; 26. My Poster Book; 27. My Drama Book; 28. My Creation Book; 29. My Book of the Sacraments.

#### II. For High-School and College Students

1. Christ in the Liturgy; 2. The Angels in the Liturgy; 3. Liturgy and Sociology; 4. Gregorian Chant; 5. The Prayer of the Missal; 6. Mary and the Liturgy; 7. The Saints in the Liturgy; 8. The Liturgical Hymns; 9. The Liturgy Non-Roman; 10. Christian Archeology; 11. The Missions; 12. The Great American Converts; 13. The Founders of the Catholic Church in the U. S.; 14. The History of Religion; 15. The Sacraments; 16. The World's Great Pilgrimages; 17. The Great World Sanctuaries; 18. The Sacramentals; 19. The Book of Modern Saints; 20. The Divine Office; 21. The Mass; 22. The Holy Eucharist; 23. Holy Orders; 24. Matrimony; 25. Prayer; 26. The Missions; 27. Books; 28. Church Government; 29. Liturgical Art; 30. Ecclesiastical Vestments; 31. Ecclesiastical Objects; 32. Holy Week Liturgy; 33. The Catholic Commentary; 34. The Catholic Hierarchy; 35. The Ecclesiastical Cycle; 36. The Life of Our Lord; 37. Books of the Old Testament; 38. The Mystical Body of Christ; 39. Means of Sanctification; 40. Catholic Leaders; 41. The Book of Persecutions; 42. The Book of the Councils; 43. Devotion to the Sacred Heart; 44. The Book of My Patron Saint; 45. Devotion to Mary; 46. Devotion to St. Joseph; 47. The Book of the Crusades; 48. The Book of Catholic Education; 49. The Catholic Home; 50. My Parish and My Diocese; 51. The American Catholic Church; 52. The American Catholic Literature; 53. The Sodalties; 54. The Youth Movements; 55. The Papal Court; 56. The Way of the Cross; 57. My School.

## Correspondence Between Students

Ella McElligott, Ph.B.

Catholic teachers who are changed in the course of time to a school in another city, have a great opportunity to secure some fine results in their English classes by having their new pupils correspond with their former class in the school just left.

Students are very grateful for any break in the monotony of formal classroom discipline, and the teacher who introduces this letter project will find the spirit of her room to be a healthy and loyal one. There will be greater satisfaction with the entire school program, and a desire to cooperate noticeably on the part of everyone.

Just let each pupil have a real correspondent in another city, and watch the results. Have each one stamp and send his letter individually to the home of his correspondent. The teacher can easily get the addresses by writing to one of her former pupils, in case she brought with her no records as mementos of her period of sojourn in any particular city.

It is exciting beyond words for the average grammar-grade pupil to receive a letter from an out-of-town person, who in the course of time becomes a friend. Though he may correspond with relatives in another city, that is more in the line of duty, and not like writing to someone in his own grade, known to his present teacher.

Schoolwork will now have a meaning, and the days will speed as the pupil awaits an answer to his letter. The writing of essays and letters in composition classes will no longer be a bore. There is nothing very exciting in composing an order or a letter to an imaginary merchant or business firm, and the pupil can hardly be blamed sometimes if interest lags, and he turns out a poor sample of what the correct letter should be.

The benefit the pupil will receive through his correspondence will hearten any teacher. The student will, first of all, become perfect in the proper letter form and in the correct way to address an envelope—simple things, yet not always understood even by the advanced pupil. He will take the greatest of care with the grammar, spelling, punctuation, and writing, and his ability to compose interesting missives will grow as the term goes on. Neatness, too, will be watched for as the pupil knows he will be judged by his letter.

The English period will become a joy to the teacher, since she will have eager pupils interested in their work. They will be more alert all around, as they will constantly be gathering information to transmit to their pen friends. The class will be lifelike, since it will be engaged in a constructive project that has meaning and sense to it.

Additional composition work, essays, and the like can always be sandwiched in, as the pupils will be eager to improve, and will tackle with enthusiasm any task given to them.

The receipt of letters from out-of-town correspondents makes a red-letter event in the lives of the pupils, and many of the letters can be read to the classroom for enjoyment and comment. Viewpoints can be exchanged, and much learned from this interchange of experience, as schools in every city have different ways of doing things, and are always engaged in a group activity that another school is interested to hear about.

I recall in our eighth-grade class we each had a correspondent in St. Louis. Our Sister was a progressive person, and she was a little homesick for the school she left behind. She gave each of us the name of one of her former pupils, and our whole year was changed. St. Louis then became a reality, not just a dot on the map. We read all we could about it, and it became our ambition to visit the place. We knew the names of the city officials, the principal hotels, the streets, and the like. We became more conscious of our own city, for we were constantly contrasting the way we did things with the manner in which St. Louis either excelled or fell behind. Thus in addition to the benefit we received in our English work from our letter writing, our geography and civics classes were aided too, and our horizons broadened.

Many worth-while friends were formed through our pen activities. Some of the pupils continued long after leaving school to correspond with their new acquaintances. The thrill we received when the postman brought a letter to our home addressed to our young selves will hardly ever be experienced again. It was so genuine.

Classes in high school and even college

people could benefit from a systematic term of correspondence with an out-of-town student. Many highly trained people are noted for their poor letters. Writing a letter is a drudgery to many, when it should be the most natural task, and it would be if one corresponded regularly for a short time, and accustomed himself to the routine of writing. School is the very best place to get this training.

Many times our Sister teachers who take up new duties in a strange city, leave ties of friendship behind, and though they may be too busy to correspond very much, they can always keep in touch with former pupils, and watch the progress of favored ones when their present class is writing to their former station.

Teacher herself always finds a little pleasure in this interchange of correspondence between her students, as each letter contains a bit of information to relay to Sister. "Tell Sister that so-and-so has a fine position, or someone else won a scholarship, or is entering college." Something is always happening that interests the former teacher.

Through this medium of correspondence with a student in another city, the work of the pupil is benefited 100 per cent, the teacher's labor is lightened, and the world is made a bit merrier.

The plan is worth trying anyway, because it has succeeded, and likely will succeed in your case too.

## Developing Spelling Technique

Sister M. Martina, R.S.M.

(Continued from the December issue)

### Guide Rules for Spelling

Rule: After a consonant, y becomes i before a suffix not beginning with i, as:

er =	er
est =	est
hearty + ly =	hearti + ly
ness =	ness

er =	er
est =	est
happy + ly =	happi + ly
ness =	ness

Use for drill:

greedy	er
tidy +	est
busy	ly
lazy	ness

dainty	er
ready	est
heavy +	ly
saucy	ness
worthy	
steady	

es	es
melody + ous =	melodi + ous
es	es

study + ous =	studi + ous
ed	ed

modify + er =	modifi + er
es	es
ed	ed

envy + ous =	envi + ous
--------------	------------

able	able
es	es
ful	ful
pity + less =	piti + less
able	able
es	es

Use for drill:

fury	+ } es =
victory	
luxury	
ceremony	ous

glory +	+ } ed ous = es

fancy +	+ } ful ed = er es

On the board show the y changed to i by use of colored chalk. Have pupils note the same on their papers by using colored pencils.

Exceptions: Y does not change before 's as: lady's, enemy's, baby's country's.

Other exceptions: slyly, dryly, shyness, ladylike, babyhood, etc.

Rule: Nouns ending in y after a consonant change y to i before adding es, as:

lily	lili
story	stori
diary	diari
grocery + es =	groceri + es
family	famili
berry	berri
misery	miseri

Nouns ending in *y* after a vowel simply add *s*, as:

attorney  
journey  
valley  
money + *s*  
essay  
monkey  
chimney

In these words underline the consonant or the vowel before *y* so as to impress the rule.

Rule: Some nouns ending in *o* after a consonant add *es* and some add *s*:

buffalo	} + <i>es</i>	piano	} + <i>s</i>
calico		solo	
cargo		two	
echo		zero	
motto		quarto	
hero		proviso	
negro		memento	
volcano		halo	

potato	} + <i>es</i>	domino	} + <i>s</i>
embargo		canto	
grotto		lasso	
mosquito		octavo	
mulatto		junto	
portico			
tornado			

Rule: Nouns ending in *o* after a vowel add *s*, as:

cameo	} + <i>s</i>
cuckoo	
folio	
trio	

Rule: Plural of nouns ending in *f* and *fe*: Some change *f* or *fe* into *ves*; others simply add *s*:

beef	} — Strike out <i>f</i> or <i>fe</i> and add <i>ves</i>
calf	
elf	
half	
knife	
leaf	
life	
loaf	} — Simply add <i>s</i>
self	
thief	
shell	
sheaf	
wife	
wolf	
belief	
scarf	
strife	
waif	
proof	
fife	
grief	
chief	
brief	
dwarf	
safe	
roof	
reef	

These rules can be very easily taught and impressed if the teacher illustrates on the blackboard showing the changes that take place by means of colored chalk, and by giving plenty of drill work in formation of words. In order to test your own teaching give pupils groups of words to see if they can apply the rules. The important thing is drill in writing the words. The casual mentioning of a rule when an isolated example of it appears is *not* sufficient to impress the rule. Drill, drill, drill until the application of the

rule becomes a habit. Every lesson in spelling will have some nouns, adjectives, and verbs, thus providing occasions for the practical application and drill on the rules just illustrated. So, if the words *believe* and *write* appear in the spelling lesson, the pupil will also learn five additional words by the application of the rule.

believe +	ing = believing
	ed = believed
	er = believer

write +	ing = writing
	er = writer

Many mistakes in spelling will be avoided if we impress upon pupils the fact that the prefixes *dis*, *mis*, *un*, and the suffixes *ly* and *ness* do not affect the spelling of a word, and that if the prefix ends and the word begins with the same letter, or the suffix begins and the word ends with the same letter, naturally that letter will occur twice, as:

un +	necessary	= unnecessary
mis +	spell	= misspell
dis +	satisfy	= dissatisfy
occasional +	ly	= occasionally
green +	ness	= greenness

Good usage is the final authority in deciding what words shall be hyphenated. Many of the best authorities differ as to what words shall be written as compounds, but in general it may be said that hyphenated words should be avoided as much as possible. The hyphen generally is dropped when a compound word is in common use:

textbook	football
notebook	baseball
schoolroom	bookkeeper

But there are certain classes of words which are usually hyphenated:

1. Those in which a hyphen is used for clearness, as:

re-create  
re-collect

2. Two or more distinct words used as a modifying adjective:

an *out-of-the-way* place  
a *five-quart* jar  
a *machine-shop* superintendent  
a *well-known* writer

3. Certain cardinal and ordinal numbers:

twenty-seven  
twenty-seventh  
one-hundredth

4. The following nouns:

father-in-law	title-page
good-by	cross-question
ex-president	by-product

Then there are words which have foreign plurals:

a to ae
alumna — alumnae (feminine)
us to i
alumnus — alumni (masculine)
um to a
memorandum — memoranda
is to es
basis — bases
crisis — crises

## Paris is Saved

A Dramatization for the Feast of St. Genevieve, — January 3

Sister M. Bertrand, O.P.

CHARACTERS: St. Genevieve, St. Germanus, St. Germanus' Companion, Four Children, who take the part of sheep, A Flower Vendor, The Bun Man, Eight Children, People of Paris, Workmen carrying kegs and boxes.

### Act I

SCENE: Genevieve is watching her flock in the meadows outside Paris.

GENEVIEVE: Come back here, Twinkle. Don't run away now. It is almost time to go home. See this nice grass over here. Be a good lamb, and eat your supper. I must say my evening prayers and then we'll go home. [*She kneels and prays. St. Germanus and his companion walk across the stage, with cloaks around their shoulders, cowls over their heads, and staves in their hands.*]

COMPANION: Look at the little shepherdess saying her prayers.

ST. GERMANUS: The child Genevieve is truly praying. She will be a great saint some day.

### Act II

SCENE: A street in the ancient city of Paris. A flower vendor sells her wares. A bun man calls his sweets as he passes along with his tray. One man staggers under the weight of a heavy cask while another follows him with a large box. Two children dig in the gutter [*front of stage*] with long sticks while several others play noisily near by. Several women talk loudly as they knit in their doorways. They draw passersby into their conversation. The flower vendor and the bun man take no note of them.

FIRST WOMAN: I tell you the girl is good.

Didn't I see her with my own eyes bring food to the poor old woman in the garret above my house?

SECOND WOMAN: You can't make me believe she is a saint. Why she thinks she knows everything that's going to happen in the future. She even tried to tell me some terrible thing would happen to the city if we didn't mend our ways. I ask you, how does she know?

THIRD WOMAN: She's proud too. Thinks all she needs to do is pray, and she'll get anything she asks for.

FIRST MAN: She can too. Didn't she cure that sick baby last week just by praying near its bed?

SECOND MAN: Who, Genevieve? You can't tell me she's that good! My wife says she's just putting on, and that she casts spells over people. Wait 'till Germanus, the Saint, hears about her. He'll put a stop to her nonsense in short order.

THIRD MAN: She shouldn't be allowed on the street. Such foolishness is not good for our children. She'll have them all thinking they can prophesy the future and perform miracles. Here she comes now. Let's get rid of her.

[*Genevieve comes in, walks up to the flower woman, buys a flower from her which she gives to a poor child near by. The child is delighted. Then taking all of them over to the bun man she buys each a bun. They sit down on the walk to eat the bread.*]

ONE CHILD: Thank you, Genevieve. These are good.

ANOTHER [*his mouth full*]: M-hum. This's my breakfast.

FIRST MAN [*dragging Genevieve to her*]

feet]: What do you mean, by bribing the children with buns and flowers? Do you think you can teach these young ones your tricks? You ought to be drowned.

SECOND MAN: Drowning is what she deserves all right.

FLOWER VENDOR [to Bun Man]: Run for Germanus the Saint.

[He runs out. The children begin to scream. Some try to save Genevieve, but are roughly pushed aside.]

FIRST MAN: Come on witch! To the river you go!

FIRST WOMAN: Drowning is too good for such as she. Burning is what she needs.

SECOND WOMAN: Yes, she should be burned.

SECOND MAN: Drowning it is, we're right near the river. Come on.

FLOWER VENDOR [who has been trying to get to her feet, and over to the girl]: You shall not harm the maid! [She tries to get through the crowd, but is pushed aside.]

BUN MAN [running in out of breath]: Stop! Away, you wretches! Leave the maid be! Here, child, is a gift from Germanus the Saint. He sends his blessing too. [To the crowd]: Woe to you if Germanus learns of your evil plans to harm the child!

[The crowd slinks away in surprised fear, whispering the name of Germanus.]

GENEVIEVE: Thank you. Oh, thank you for saving me. [Turns to the children]: Come, do not cry. Come and help me open the gift from Germanus the Saint.

[They walk off to one side and sit down, to open the package.]

ONE CHILD: Oh, it's bread!

GENEVIEVE: Yes, blessed bread. Want some? Here I'll give each of you a piece, but bless yourself before you eat.

FIRST WOMAN [back in her doorway]: What are the children eating now?

SECOND WOMAN: Why, it looks like bread, and Genevieve is taking it out of the package the Bun Man said was from Germanus.

FIRST MAN: Germanus must be her friend.

SECOND MAN: Yes, Germanus is the friend of all good children.

THIRD WOMAN: Genevieve is a good child. See how sweet she is with the children.

FIRST WOMAN: I always said she was a saint.

SECOND WOMAN: So did I. Remember that shawl she brought my little girl last winter when it was so cold.

SECOND MAN: Genevieve is kind to everyone. My wife says, that if anyone is in need, Genevieve is the first to help.

THIRD MAN: I think I'll ask her to pray for my son and see if her prayers won't make him come to his senses.

[They go off.]

FLOWER VENDOR [to Bun Man]: The child is surely a saint. Germanus will ever watch over her, and now, those who have persecuted her know how really good she is. They will not try to harm her again.

### Act III

SCENE: Five years later. Same street scene as in Act II.

MAN [rushing through the street]: Run for your lives! Run for your lives! The Huns are coming! The Huns are coming! Run for your lives!

[A great scurry ensues. People rush around, running into one another, dragging bundles and children down the street. Genevieve comes up the street calm and smiling.]

GENEVIEVE: Where are you going? Why all the hurry?

WOMAN [screaming]: The Huns are coming! Run! Run!

FLOWER VENDOR: Help me, Genevieve. I can't make it. My knees are too stiff.

GENEVIEVE: Nonsense! You needn't try to make it. No one will hurt you. [To the crowd]: You can't get away. The enemy is too close. If the soldiers of Attila see you running in fright they will spur their horses on you and put an end to you in no time. Where is your faith? Have you prayed? Did you ask God for help?

FIRST WOMAN: Pray! What a time to pray! And what will the Huns be doing while we pray? Run for your life!

GENEVIEVE: Run! What good will it do to run? Are not their horses swifter than we are? They will run us down in no time.

FIRST MAN: The maid is right. They will capture us before we are out of the city.

[The crowd stops.]

GENEVIEVE: I promise you, if you will but pray and resolve to mend your ways the scourge will leave us. Let us kneel here. [She kneels, a few follow her example, then more, and finally all in the street.]

FIRST MAN: I promise to pay all my debts if we are saved.

SECOND MAN: And I shall stay away from

Sunday Mass no more.

THIRD MAN: I shall work every day, and be a better father to my family.

THIRD WOMAN: No more gossip for me, if we are saved.

SECOND WOMAN: Nor for me.

FIRST WOMAN: Nor for me.

ONE CHILD: Here's your ball, Jean.

ANOTHER CHILD: You can have some of my bread next time. [They all bow their heads. A man comes in.]

MAN [in awe]: They are gone! The Huns have turned away from our city! We are saved!

ALL [talking and laughing]: Thank God, for this blessing!

MAN: It was the maid. It was the prayers of Genevieve.

GENEVIEVE: No, it was the prayers and good resolutions of all of us. Let us ask the priest if we may have a procession of thanksgiving to God who has saved us from the wicked Huns.

### Act IV

SCENE: The same street as before. Everyone is walking in procession carrying candles and singing hymns. Someone carries a statue of the Blessed Virgin.

## Help Your Fellow Readers

### MODERN TRENDS IN ARITHMETIC

Sister M. Cunigunda, O.S.F., A.B.

TO THE EDITOR: In your "Help Your Fellow Readers" column, you have asked for a brief article on Modern Trends in Arithmetic. Coincidentally, I was asked to give a talk on this subject recently. Here is a digest of the points I discussed:

#### Social Emphasis

Today the arithmetic text has taken on a decided social emphasis; social settings and social applications are constantly being used to give meaning to arithmetic concepts and skills. The social content of the arithmetic is important. It plays a real part in the building up of the arithmetic understanding; it likewise plays a real part in building up personality. If the same social ideas are impressed on the child day after day, and year after year, some of them will surely stick. These will come up before him long after the arithmetic lesson is forgotten. Childhood convictions frequently determine the grownup way of thinking and doing. It is in this way that the social content of the arithmetic text may help or hinder the child's adjustment to his environment.

#### Reading Content

The reading content of the present-day arithmetic text has taken a decided trend. No longer do we find that scientific wording which meant nothing to the child and sometimes nothing to the teacher. In its place we find a reading content that is simple, understandable, and readable. We find short, concise facts stated in an interesting way. Long-drawn-out phrases which kept the child in a position of wondering what it really meant are omitted. The child may now attack the reading with confidence. This should be an asset to the teacher for no longer will it be necessary for her to go through laborious explanations of the words and phrases used in the text. In the modern texts the wording has been checked with standard word lists that occur in the

child's vocabulary at the various stages of his school life.

#### Arithmetic Understanding and Meaning

The outstanding trend in arithmetic today is that understanding and meaning have been given first place. Textbooks are profuse in graphic illustrations, pictures, graphs, visual aids of every kind and description. In many cases the child gets the experience by means of an added physical activity.

We notice, too, that the numbers used are smaller and more true to life situations.

#### Subject Matter

Topics of outstanding difficulty, also those that the child will not make use of in life transactions, are omitted. Instead we find the organization of related material in the form of unit subjects. Investing time wisely, as well as investing and saving money, is indeed an innovation for an arithmetic text. The correlation of history, geography, civics, etc., finds its place in this new program.

Provision for individual differences of pupils is made in the gradation of the work in the various exercises.

#### Problem Solving

The aim here is to produce *Intellectual Honesty* and a *Problem-Solving Attitude*. These are necessary for an intellectual citizen in a democracy to bring about sincere relations between man and man.

As a preparation for this we find the writers of modern arithmetic texts giving us the method of attacking and solving a problem. This is done by asking questions and giving explanations of the various problems. In their problem-solving program these efficient thinkers have made use of:

Problems without numbers; problems in which some essential data is missing; problems in which there are extra facts given; and original problems to be composed and solved by the pupils.

## PREPARING FOR A PARENT-TEACHER DAY

**Question:** What can I do to get the members of the School and Home Association and of the Christian Mothers Society to visit our school several times during the winter? *E. K.*

**Answer:** Perhaps some reader of this column will reply to the above inquiry.

Recently the editor ran across a list of suggestions made by the superintendent of the public schools at Grosse Pointe, Mich.

1. Make a room as attractive as possible.
2. Fix up the bulletin boards.
3. Have the children (in lower grades) place their names on a slip on their desk and display some representative material.

4. Have the children write final notes inviting their parents to come.

5. Provide some sort of device so parents may sign their names when they visit.

6. Check over pupil records and progress to date so that you can make the most correct and satisfactory answer to parents' questions about their children's work.

7. Have the room mother or someone else act as hostess. Do what you can to make the parents feel at home in your classroom.

8. One of our philosophy committees has emphasized the fact that in our school we would gradually eliminate extrinsic rewards.

9. We are going to try for a while the idea of not giving room prizes for largest attendance.

10. Go with your parent group to the lunchroom. A table is set aside for the parents. Every effort should be made to make this a successful occasion. This means careful after-school planning and some extra work for all.

## Practical Lessons in Drawing

Sisters M. Rita and M. Imelda, O.S.B.

### Color Scheme for January Drawings

#### First Week

First Grade: Quart measure, yellow.

Second Grade: Snow man, white; sky, dark blue; twig, black.

Third Grade: Bank, black or brown.

Fourth Grade: Winter scene: evergreen trees; red house; light-blue sky.

Fifth Grade: Poster: brown fence; birds light brown with red breasts; black lettering.

Sixth Grade: Polar bears, white outlined in brown; water, blue; iceberg, white; sun, yellow; rays, yellow with tints of red, green, orange, and blue.

Junior High: Poster: Franklin, black with black lettering.

#### Second Week

First Grade: Rabbit, brown.

Second Grade: Winter scene: water, blue; snow, white; sun and rays, yellow; igloo, outlined in black.

Third Grade: Eskimo, dog, and igloo, outlined in black.

Fourth Grade: Poster: bank, brown; windows and lettering, black.

Fifth Grade: Winter scene: yellow house outlined with black; windows, red; trees, green; sky, light blue; road, brown.

Sixth Grade: Poster: owl, brown; moon, yellow; twig, black; lettering, black.

Junior High: Winter scene: house, light

yellow; windows, red; trees, brown; evergreen trees, dark green; road, brown.

#### Third Week

First Grade: Sun, bright yellow; sled, red.

Second Grade: Eskimo boy, brown.

Third Grade: Scene: sky, dark blue; tree, black.

Fourth Grade: Winter scene: sun, yellow; rays, yellow with tints of red, green, and blue; water, blue; Eskimo and boat, brown.

Fifth Grade: Poster: boy Franklin, black; kite and letters, black; electricity, bright yellow and red; key, brown.

Sixth Grade: Snow scene: sky, light blue; trees, brown; evergreens, dark green; house, red outlined in black.

Junior High: Perspective: bridge, black or brown.

#### Fourth Week

First Grade: Tree, green.

"All overs"

Second Grade: Black letters; brown jug; red kite; green ladder.



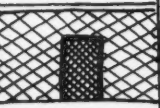






















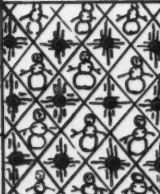
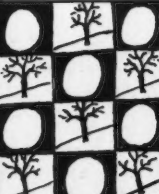


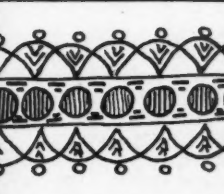
Third Grade: Snow man, brown lines; snowball design, blue and orange.

Fourth Grade: Snow scene: light-blue sky; black tree; block, blue; snowball, white.

Fifth Grade: Snow flakes, yellow, blue, violet.

Sixth Grade: Outline with a neutral color; then use a split complement color harmony.

Junior High: Outline all in black; then use analogous color harmony.

	GRADE I	GRADE II	GRADE III	GRADE IV	GRADE V	GRADE VI	JUNIOR HIGH
FIRST WEEK	Q 		BANK  Be Thrifty		FEED US 		Great Talkers Little Doers Franklin 
SECOND WEEK	R 			Thrift is intelligent saving 		Speak Little  Do Much	
THIRD WEEK	S 				Electricity 		
FOURTH WEEK	T 	J  K  L 					

A January Drawing Schedule for Grades I to VI and for Junior High Schools.

# Teaching Art in the Grade School

Sister M. Ansilion, O.S.F.

UNTOUCHED possibilities for the artist, craftsman, teacher, and pupil lie in the use of wax crayons. They are a combination of wax and colored pigment. Clean, brilliantly tinted, easily available, of convenient size, and of a rich pleasing texture, wax crayon is quickly responsive to the eager touch of the fascinated child. These qualities, combined with economy, are perhaps factors that make crayons a first choice with children and cause their extensive use as a first medium in the primary grades.

Unfortunately, this very simplicity and adaptability has caused the crayon to be thought of as a material for beginners only, and the growing student discards it for the supposedly more mature art mediums. Such an attitude, of course, is a mistake, for the thorough and broad-minded teacher recognizes all mediums simply as different vehicles with which to express art, and finds in various tools many possibilities in effects and technique.

## Crayon Batik On Cloth

### Materials:

Muslin, silk, gingham, or any plain material; box of crayon colors; cold dye.

### Procedure:

1. Draw the desired design on wrapping paper, or any strong paper, the size of the cloth to be decorated.

2. Tack this with the cloth on top, if it is thin enough to be seen through, securely to a drawing board or some smooth surface.

3. With a white crayon, color on both sides all the parts of the design that are to remain the original color of the cloth.

4. Color in all other parts of the design with the desired colors. (Be sure to put the crayon on thickly.)

5. Put the crayon-designed cloth into a previously prepared bath of colored cold dye. Rinse it up and down to allow the dye to cover the cloth evenly. After the desired tone is obtained, hang the cloth up to dry. Do not wring out the water, as this will crack the crayon. While the cloth is still damp, place it between newspapers and iron to remove the wax and to set the color.

When the cloth used is not transparent, trace over the pencil lines on the designed paper with a light-colored crayon. Turn this face down on the cloth and press with a hot iron. Continue as in 3 and 4.

### Problems:

Scarfs, handkerchiefs, table sets, chair sets, dress goods, pillow cases, curtains, wall hangings, wall maps, table runners, and aprons.

## Crayonexing On Cloth

The omission of the dying process is the only point in which this differs from the crayon batik. When the crayonexing has been completed, place the cloth between newspaper and press with a hot iron to spread and set the colors.

## Crayonexing On Canvas

Interesting effects can be secured by using canvas, window shades, or bookbinders' linen as the ground material for crayonexing. The rough texture of these fabrics will readily respond to the crayon strokes, while pressure of the crayon will result in a larger number of indented spaces between the relief parts. This will also aid in securing more color.

## IV. Wax Crayon Technique

### Crayonexing On Sandpaper

Fine-surfaced sandpaper makes an excellent background for wax crayon work, as it produces crisp lines and rich tones. Any picture, be it a scene, a group of people, a portrait, or a still-life composition is pleasingly attractive when done this way. In this case, it is not necessary to fix the crayoning, since the wax holds the color to the surface. Such drawings may be framed without a glass.

### Crayonexing On Wood

#### Materials:

Small wooden boxes, breadboards, wooden

bowls, mats, book ends; box of crayons; shellac.

#### Procedure:

Plan a design on paper the size of the article to be decorated. Trace this design on the article and color with a heavy coat of crayon. Mellow these colors and bring out the grain of the wood with a thin coat of turpentine rubbed in with a soft cloth. To protect the surface, coat with shellac or clear lacquer.

The design may be made more pronounced by outlining it with a black crayon or by carving away the outlining with a knife.

### Crayonexing On Cork

#### Materials:

Sheet cork; crayons.



A Two-Tone Crayon Etching.

**Procedure:**

Follow the method of application as in crayonxing on wood.

**Problems:**

(a) Book covers: Punch holes around the edges and lace with raffia of tan or dark brown; (b) Lunch mats; (c) Useful and beautiful articles can be made by covering simple wooden trays, boxes, icecream cartons, or cork with the crayon.

**Crayons and Block Printing**

Crayon may be added to hand-block-printed fabrics to produce more coloring. With a hot iron, press the finished cloth between clean newspapers to set the color.

**Crayon Etching (Two-Tone)****Materials:**

White drawing paper 9 by 12 inches; crayons.

**Procedure:**

Cover the drawing paper with a heavy coat of some light-colored crayon. Over this apply a second coat of dark-colored crayon. Brown over yellow and red-violet over yellow-green make charming combinations.

On another sheet of 9 by 12 paper, draw a scene, real or imaginary. Keep in mind balance and good composition. Trace this landscape on the crayon-covered sheets. Then, with a pocketknife or a nail file, employ an up-and-down stroke to scrape away the sky and other portions of the picture. An interesting texture of underneath color will appear if the scraping is not too regular. This texture can be varied by using screws, nails, pinheads, and worn-down pen points as scraping tools. Polish the surface with a soft cloth.

**Crayon Etching (Multitone)****Materials:**

Same as above.

**Procedure:**

Cover the drawing paper with a heavy coat of many colors. Apply a second coat of black over the entire surface. On this, trace a scene drawn in silhouette fashion. Scrape away the background and any part that does not allow the main portion of the picture to stand out. Polish with a soft cloth and mount on dark-colored construction paper.

**Crayon and Black Tempera**

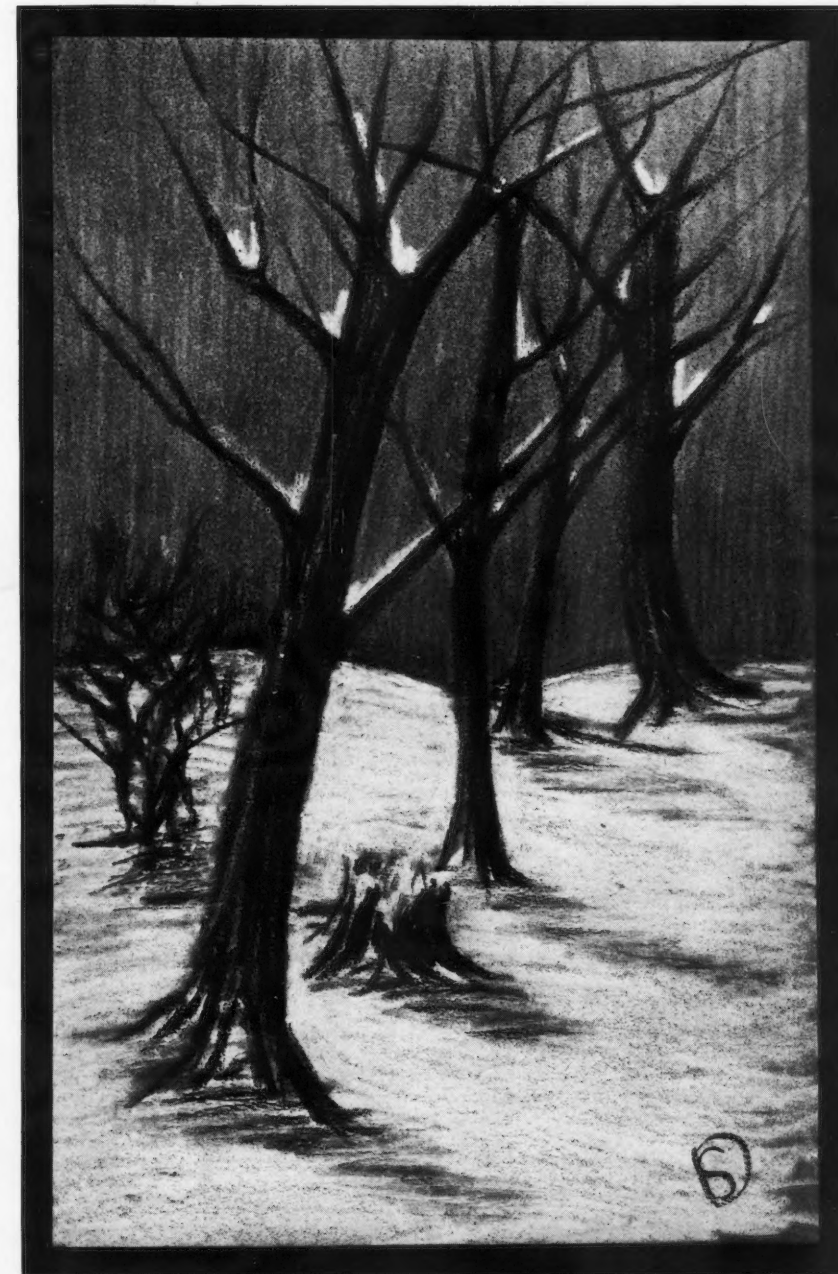
On white paper, draw a simple scene, flower, or tree in good compositional design. Color the picture with wax crayons. Using broad strokes (which may be either long, or short, broken lines) follow the structure of the drawn object. Leave a slight spacing between each crayon stroke.

When all the desired colors have been applied paint with black tempera directly over the crayon lines. The wax resists the paint, and the spaces left between the crayon strokes will absorb the rich black softness and enhance the coloring. Mount the picture on some dark background.

**Crayon Drawing**

The use of simple objects as subject matter for beginning crayon work is of the greatest importance. An open book, an ink bottle, an apple, or a tuft of grass will do well for the first attempts. Do not use groups, or subjects that present problems of perspective. Let the children draw the shapes in line, and concern themselves with width and height, not depth.

The general form should first be sketched to show the main parts of the drawing, and other parts should then be added. It is not expected that grade children will easily recognize this method of procedure at the begin-



*Two-Tone Crayon Work on Sandpaper.*

ning, but since it is the best way to learn drawing and the proper recognition of form and proportions, it is well worth a little effort.

An occasional teacher demonstration for the presentation of a new problem will prove valuable. The children will follow it eagerly and will be delighted at the ease with which results are secured. However, do not let them copy your model; they should be able to reproduce the technique of the drawing in an original piece, but not the drawing itself.

In planning a landscape in crayon, show the pupils how to make good divisions of a rectangle. Such proportioning means that the sky and land division will not be equal.

When a mixed tone is to be secured by the use of two colors, one over the other, point out to the class that the first color should

cover the surface evenly, but not solidly, to permit parts of the paper to receive the second color. This will secure a pure blending.

It is important for the teacher to remember that in doing any art work with a small child she must be content to use progressive steps, presenting but a simple problem at a time. Each problem should be so arranged as to constitute a definite lesson or practice.

**Crayon Carving**

Sort small pieces of old wax crayons according to color, and melt over a slow fire. Pour this liquid wax into boxes to harden. The colors may be blended, layered, or marbled in the pouring process, if a varicolored effect is desired. After the wax is hard, carve it with a pocketknife as in soap carving.



*Suggested Projects in Reverse Paper Cutting.—Sister Mary Jean, O.P.*

## Reverse Paper Cutting

Sister Mary Jean, O.P.

A new variation to the ever fascinating art of paper cutting is reverse cutting. In an ordinary cut picture, even when cut double on the fold, the background is trimmed away, leaving the object black. In reverse cutting, just the opposite is done.

The few examples here shown are only a clue to the possibilities of this type of cutting. Posters, book covers, window transparencies, board stencils, and many other useful classroom projects make use of these and other designs.

All the cuts are made from a center fold. The paper is creased the long way, inside out if it is a coated paper, and half the design traced or sketched on. (If a card is placed over the illustration here given, so that only one half the design shows, this will be easily seen.) The paper is held lightly—don't "pinch it to pieces"—and cutting is done with sharp scissors.

The vestment set has three folds—one in

the center, and one in the center of each side section thus formed. The Eskimo picture has two folds, one down the center of the igloo and one for the figure.

When cutting is finished, the crease is smoothed out and the picture carefully mounted. If black cutting paper or silhouette paper is used, care must be taken not to get paste on the coated side.

If one cannot afford the silhouette paper, a very satisfactory substitute is X-ray film-pack paper. Almost any hospital willingly gives this paper in large amounts to anyone who wants it.

Mounting papers include everything from ordinary construction paper to mottled tissue paper, envelope linings, wallpaper, unifoil, or just plain wrapping paper.

Little children love to do cut-paper work. Like grown-up children they like to "see results," which happily they do in paper cutting.

## Galileo and His Astronomical Troubles

Rev. F. S. Betten, S.J.

### I. Astronomical Ideas Prior to Galileo

1. During the whole Middle Ages the people generally believed that the earth is round, that it stands in the center of the Universe, and that sun, moon, and stars revolve around it in daily circles. This is called the "Geocentric System." It was scientifically fixed in the second century after Christ by the Alexandrian Geographer Ptolemy, whence it is also named the "Ptolemaic System." From it we have such expressions as, "the sun rises," "the moon moves across the sky," "the stars set." As these expressions are also used in the Bible, the Ptolemaic or geocentric system received a religious aspect and was more or less clearly looked upon as a part of Christian dogma.

In the first half of the sixteenth century the Catholic scholar Nicholas Copernicus, studying carefully the works of former astronomers and utilizing his own observations, formed another system. He taught, first, that the sun stands still and that the earth and the planets revolve yearly around it; and second, that the earth itself daily rotates on its own axis thereby producing day and night. This is called the "Heliocentric System," or, from the name of its author, the "Copernican System." (Copernicus died in A.D. 1543.)

Though this theory greatly simplified astronomical calculations, Copernicus was not able to adduce a true, cogent proof for its reality.

On account of the opposition between this system and the (popular) terminology employed in the Bible Copernicus' system was most violently condemned by the leaders of the Protestant movement as soon as it became known.

The authorities of the Catholic Church on the contrary took no official notice of it for more than seventy years. The Copernican theory was discussed within the charmed circles of professional astronomers, who seriously tried to raise it by genuine proofs from the rank of a mere hypothesis to that

of an actual truth. Their publications, if they wrote any, were composed in Latin, the language of science, and the people at large heard little of their investigations and dissertations. The reserved attitude of the Church changed when a new champion of the heliocentric theory appeared in the field in the person of Galileo.

### II. Galileo and the Copernican Theory

Galileo, a famous university professor of mathematics and astronomy in Italy, acquired a great and just renown by a number of important inventions and discoveries.

About the year 1611 he became acquainted with the Copernican (heliocentric) theory. He accepted it enthusiastically and spoke and wrote about it as a fact, though he had no more proofs for it than his predecessors. As he used the Italian language, the new theory became more widely and more popularly known and talked about, and the countless adherents of the old system were roused to a fierce opposition.

In some principal Italian cities, especially Florence, a vehement controversy was soon raging, in which neither party (Galileo himself least of all) refrained from hurling opprobrious epithets at the other, in conversations, speeches, and publications. For several years the Church authorities did not interfere, waiting for the tempers to cool down.

To make matters worse, Galileo, though a layman with no special studies in spiritual science, had tried to explain the Biblical expressions referring to the motion of the sun in his sense, by word of mouth and by a widely circulated letter. Such words as "the sun rises," "the sun moves," "the sun sets," could be understood he said of the apparent motions of the sun instead of real ones. We now know that this is correct, but Galileo could not know it because he had no proof for it.

There was no argument for the heliocentric theory. Cardinal Robert Bellarmine, who had always shown the keenest interest in Galileo's activity and achievements, declared that if there were a real proof, the

Church would unhesitatingly abandon the traditional way of understanding those Biblical terms and permit them to be understood in a metaphorical sense; namely, as denoting apparent movements. But no argument was forthcoming. The heliocentric theory was beautiful, brilliant, reasonable in itself. But was it a reality? Nobody at that time could answer this most important question with an intelligent Yes. To the people of the time, as far as they took any notice of it, the theory appeared as hopelessly opposed to the clearest statements of the Sacred Books. The more intellectual classes saw besides that it was hanging in the air as an unproved idea. (The first real proof was based on the laws of motion, 1686, the second, 1728, on what is called the "aberration of light.")

### III. The Church and Galileo

#### The "First Process," 1615-16

The Church authorities were not eager to interfere in a controversy in which one side was held by so prominent and well deserving a personage as Galileo. But the contest had assumed too wide dimensions and the waves of agitation rose too high.

The Church's reasons for taking the matter in hand at all were: first, that an unheard of change in understanding the Bible was advocated without there being any proof for the necessity of the change; second, the fact that men, high and low, who should have left the Bible alone began to interpret it.

When Galileo heard that the matter had actually been taken up in Rome, he of his own record went to the Eternal City to defend his cause (1615). He was treated with great forbearance and even honored by several princes of the Church and other prominent men.

Meanwhile the Court of the Inquisition investigated the new doctrine and came to the conclusion, that the statements, "The sun stands still" and "the earth revolves and rotates" must be condemned as contrary to the unequivocal doctrine of Holy Scripture. These statements were, of course, understood as expressing facts, not a hypothesis.

Galileo personally had nothing to do with this proceeding. No sentence was pronounced against him and no penalty imposed. He was however ordered not to teach the Copernican system any longer as a fact, though he might teach it as a good theory or hypothesis, and might even search for factual arguments in its favor. He promised submission.

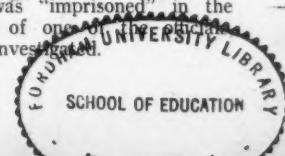
The work of Copernicus, *The Revolutions of the Heavenly Bodies* in which he propounded his theory was forbidden until so corrected as to designate the theory as theory and not as fact. (These alterations could easily be made with pen and ink.) This book, the decree declared, should by all means be preserved and upheld for the benefit of the Christian world.

This whole procedure is called "The First Process in the Cause of Galileo."

#### The "Second Process," 1633

Galileo did not obey the injunction received at the first Process. He defended the Heliocentric System unrestrictedly as a fact both by word of mouth and by an extensive work, the satyric *Dialogue on the Two Principal Systems*, for which he had obtained ecclesiastical approbation by fraud. But the Church authorities left him alone for eighteen years.

In 1633 he was summoned to Rome to answer before the Inquisition to the charges against him. He was "imprisoned" in the spacious apartment of one of the cardinals while his case was investigated.



The Roman Inquisition found Galileo guilty of heresy, excommunicated him and sentenced him to lifelong imprisonment. He at once made a solemn renunciation of his fault, whereupon the excommunication was withdrawn. The verdict of lifelong imprisonment, however, was carried out. The few weeks he still spent in Rome, his prison consisted of the palace of the Florentine Ambassador, and later he was confined to his own villa Arcetri near Florence, which he was not allowed to leave without permission. He never saw the inside of a real prison.

He was in no way hampered in his scientific investigations. During the nine years which he was still living, he made a number of discoveries and inventions chiefly in the sphere of physics. He died in 1642, after receiving on his deathbed the blessing of Pope Urban VIII.

This brief summary of Galileo and his homemade troubles will be followed by another article, "Musings on Galileo," in which

some special features of the contest will be discussed more in detail.

Nearly all the information on this matter is taken from two German works by Rev. Adolf Müller, S.J., one time professor of astronomy at the Gregorian University, Rome: *Galileo und das Kopernikanische Weltsystem*, and *Der Galilei-Prozess nach Ursprung, Verlauf und Folgen*. Fr. Müller drew on the edition of Galileo's works published by the Italian Government.

For further study see *Catholic Encyclopedia* under "Galileo," where literature is indicated; also "Cardinal Bellarmine's Attitude in the Galileo Affair," article by F. S. Betten in *Historical Bulletin*, Vol. XI, pp. 5-7, reprinted in Betten, *From Many Centuries*; "The First Troubles of Galileo," in *Life and Work of Blessed Robert Francis Cardinal Bellarmine, S.J.*, by James Brodrick, S.J., pp. 326-347; also the article, "Galileo," in Betten, *Historical Terms and Facts*.

vitaly necessary is the sap for any fertile branch.

Evidently, then, Christ was well aware that the life He had come on earth to give would not be extinguished with His mortal body. He had told His Apostles that they must bring forth fruit abundantly. How could they do this without Him who is the life any more than a mere branch could suddenly burst into blossom, or a detached electric-light bulb become illuminated? But the branch itself is necessary, you notice. For how could a tree have apples if it had no limbs to hold them, or how could electricity produce any radiance without a filament to light up? But the best branch in the world is only a part of the organism and cannot possibly have an independent existence apart from the vine.

And so, Christ, who is life, deigned to make us His branches, through which He might continue to live on earth even after His enemies had done to a horrible death His human frame. For if Christ's life is coursing through our souls we must, in a certain sense, be part of Christ; just as your finger is part of you because your life is in it. That is why St. Paul used the human body as a basis for explaining the doctrine of the Mystical Body. For, since Christ has given us His own divine life, we must be part of Him as He continues to live on earth—not in a physical body, but in a *mystic* or *hidden* one, which is just as real but less palpable than the body wherein He first made Himself seen by men. So you see, there are two ways in which Christ has remained on earth: His Eucharistic Presence and His abiding in the souls of men.

## Lessons on the Mystical Body\*

Sister Cecilia, O.S.B.

### I. What Is the Mystical Body?

The biggest thing that ever happened to you in your whole life occurred when you were entirely unconscious of it. Besides, there were no external evidences of the tremendous change that had taken place in you. For when your godparents proudly bore you away from the baptismal font, you weren't a gram heavier, nor were you transfigured in any manner that could be observed by mortal senses. But in God's sight you were transformed in just such a way as an electric-light bulb, cold and inert, suddenly springs into life and radiance when the electricity is turned on. Now what is, by comparison, this electricity which so transfigures the material substances of glass and metal and chemicals, that they perform a function mere matter could never be expected to do?

When the waters of baptism were poured over you, God turned on a switch—so to say—and suddenly a new kind of life coursed through your being, a life as distant from that which your parents had given you as is electricity from the dead matter which it, in a certain manner, vivifies. This life that God gave you is His own supernatural life, whereby you actually share in the Divine nature. That is an astounding thought, but

we've got to accept it at full value because St. Peter himself has told it to us (2 Pet. 1:4).

Does this give you a new slant on our Divine Lord's own assertion: "I am the way, the truth, and the life"? Notice, He does not merely give life but He is life. And He came on earth that we might have life more abundantly (John 10:10).

Now let's take a look at Christ's own last talk with His Apostles, when He knew that before another twenty-four hours His mortal body would be lying cold and lifeless in the tomb.

"I am the vine, you the branches" (John 15:5). What is it that makes a vine and its branches one living thing? Is it not the life that animates the whole? Cut off a branch, or clog up its veins so that the life-giving sap cannot penetrate. You know such a branch would lose its leaves, wither, and die. And you certainly would not expect to find any fruit on a detached limb, for you know how

\*The author says that she wrote these lessons after she had despaired in her search for an adequate explanation of this vital doctrine, written in language that high-school pupils could comprehend. Another reason for the lessons was to go beyond mere theory and to apply the doctrine of the Mystical Body of Christ to our everyday living. The author gratefully acknowledges the help given her by Dom Virgil Michel in the preparation of the lessons.

### Things On Which to Ponder

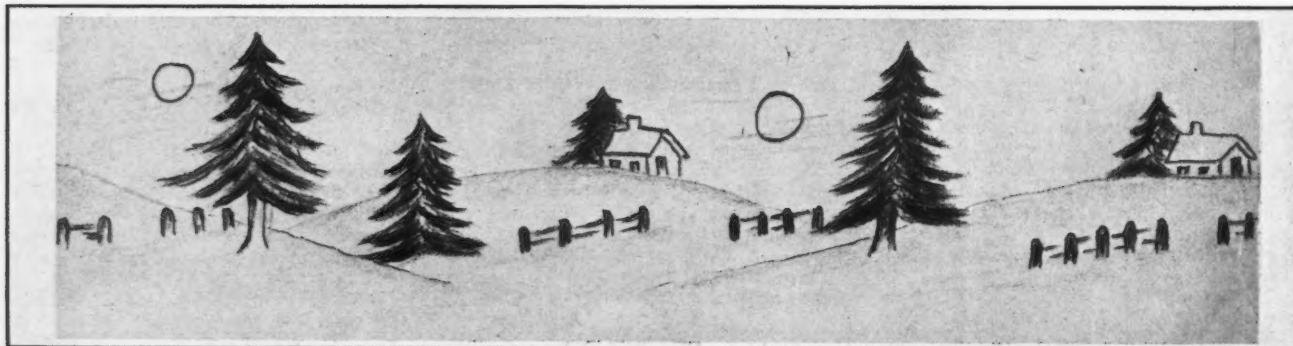
1. Does the foregoing explanation give you a new view of Catholic Action? Could there be any fruit if the Vine had no branches? Could there be any fruit if the branches had no life-giving sap? How, then, can you make your Catholic Action most fruitful of good results—in a spiritual way, of course?

2. Since, then, Christ's life is what makes you alive in God's sight, it must be very important for you to get as much of that life as possible. Every contact with God through the sacraments, especially the Eucharist, gives you an increase of this life.

How many ways can you think of whereby you may get it?

3. What do you think about a person in mortal sin going out for Catholic Action? Has he divine life? Can he bear supernatural fruit?

4. One young person takes part in Cath-



January Blackboard Border

Color the sky blue, with yellow and light pink tints; moon, light yellow; trees, dark green; fence, brown; house, red with white roof.

— Sisters M. Rita and M. Imelda, O.S.B.

olic Action because "everybody's doing it"; another in order to bring the Christ-life to the underprivileged who sorely need it. Which branch will bear more fruit? Which of the two is more closely connected with the Vine?

5. Pius X's slogan was "To bring all things under the *headship* of Christ." What did he mean in the light of this doctrine of supernatural life and the Mystical Body?

## II. A Lesson in Mystical Biology

In the preceding installment we found (1) that what the sap is to the vine sanctifying grace is to the soul; or, to put it in biological terms, divine life is, comparatively speaking, to the soul what the living blood is to the body. (2) In order to make the body robust you must keep that blood in vigorous circulation through your veins; just so you must maintain your soul's vitality by a constant communication with the source of life—God. Let us now see what this life does in you; i.e., let us find out your own function in the circulatory system.

Your body may be regarded under two aspects. First, it possesses one single and unique life that may properly be called "your" life—a life that you know will cease when you die. Yet do you also know that this single life you call your own comprises millions and millions of small centers of activity, that are continually coming into being, lasting for a brief span, and dying, of whose individual existence you are probably not conscious, yet whose corporate life makes the *you* of which you are well aware. Now these innumerable tiny centers, ever springing into being and constantly dying, are the numberless cells that compose your body. Each and every one, infinitesimal though it be, is *you*, as you may prove conclusively by inflicting pain on it. Each and every one is nourished with your blood and vitalized by your soul, and thus contributes by this power to your corporate strength when it is healthy. Though it cannot exist apart from you, it may die without noticeably affecting your life, for you will live on and not feel any appreciable loss. But if it becomes diseased, not only that tiny cell, but your whole body may feel distress until the sickness is cured. You are certainly a complicated mechanism, governed as a whole by one will, yet possessing an almost infinite variety of energies and activities that seem to work in marvelous unison toward your welfare. For all of these little cells that make up the various organs of your body, each with its own peculiar functions, characteristics, aptitudes, form one vast harmonious whole pulsating with life and governed by that crowning glory of man—intelligence.

Now, do you know that what the cells are to your own body you yourself are to another body? These cells, each living in a way its own life, yet really living the life of the whole, though dependent on the body for the necessary ingredients to sustain it, are a very apt figure of you as a member of the Mystical Body of Christ. For St. Paul tells us plainly in his Epistle to the Corinthians that Christ is the Head and we the members (1 Cor. 12:27). Hence you, with your own separate corporeal existence, are a living cell in the Mystical Body of Christ, from whom you draw all your supernatural life and energy. This Body was hundreds of years old when you came into existence, and it will probably live on for centuries after your own little earthly life is snuffed out. Yet you are now a definite part of it, with your own specific functions to perform for its corporate life.

You could not possibly exist (spiritually) apart from it because it supplies you with graces, the necessary ingredients of your life. You cannot do anything in a supernatural way because you have no energy of your own making. Notice! Whatever works you perform are done by the energizing force that comes to you through this Body, just as the blood, circulating through your own veins, brings to the cells the life with which they act.

As every tiny cell in Christ's own physical body shared in His works, so do we, who are living with the life of Christ, as cells of His Mystical Body, share and cooperate, if we so will, in all the things that He does today in His Church.

There is still another side to this picture; namely, the means by which this Mystical Body grows. You know from your biology that the human body depends upon the energy of its cells to nourish its life and growth; that by feeding on the blood these cells not only energize themselves but constantly labor to build up new and healthy cells to carry on the life of the body. In this same manner does Christ depend upon us, His members, (1) to draw vigor for ourselves from the blood stream of sanctifying grace, and (2) to labor, by means of this divine life, in building up the Mystical Body through the forming and energizing of new members in His Church. For His body, like our own, must grow from within by the activity of its own members. So, you see, we have a heavy

responsibility: Christ is dependent upon *us* for the health and growth of His own body. What are you going to do about it?

## Things to Think About

1. If you hurt yourself, the whole body helps the injured part: the hands bathe and bandage it, and the blood sends white corpuscles to assist in the healing process. What does this suggest as to your interest and activities in the case of persecuted Germany and blood-drenched Spain?

2. Considering the vast variety of functions performed by the organs of the human body, what scope do you find in regard to your own activities in the Mystical Body? Does God require anything extraordinary from you? What is the importance of keeping yourself in the state of sanctifying grace?

3. Since the body must propagate itself through the activity of its cells, what do you conclude about (a) the functions of the Christian family, (b) missionary work in foreign lands, (c) a personal apostolate to the next-door neighbor?

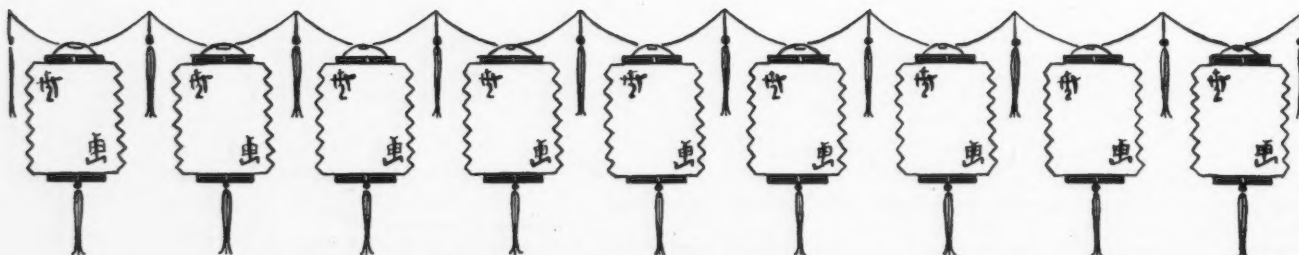
4. Just what means can you individually adopt in order to form new members in Christ? (Consider the many means of spreading the true faith, such as, for instance, prayers, alms, sacrifices, and personal efforts for (a) good example and (b) explaining the doctrine of the Church to non-Catholics.)

(To be concluded)



A January Snowman Window Decoration.

— Sisters M. Rita and M. Imelda, O.S.B.



*A Japanese Window Decoration and Borders.*

— Sister Elizabeth, O.S.U., Cincinnati, Ohio

# Help for the Primary Teacher

## With the Help of the Healthies

A Health Playlet for Primary Grades

Sister Lourdine, O.S.B.

die away the helpers come marching in singing to the tune of "Hi-Ho."]

"Tra-la-la  
Here come the Healthies  
We heard your call  
Although we're small  
We're glad to serve you."

[They march around, finishing up with Tra-la-la! The leader of the Healthies makes a deep bow. Others do likewise.]

LEADER: We heard your call dear prince and have come to see what we can do.

PRINCE: Indeed! I heard these little girls singing the wishing song and knew they needed us. Are you willing to help them?

MILK: We'll be glad to, as soon as we find out what we can do.

BANANA: But we don't even know their names.

PRINCE: Won't you come forward and tell us about yourselves? [Girls come forward, shyly.]

JULIA: This is Mary, this is Nellie, and I am Julia. We're sisters. Mother promised to let us join the Brownie Scouts as soon as we are strong enough, but we don't even know how to get started.

NELLIE: I am supposed to weigh sixty pounds and only weigh forty-eight. And Oh! how I'd love to have rosy cheeks like the other little girls at school.

CHARACTERS: Mother, Nellie, Julia, Mary, Prince, Carrot, Milk, Banana, Resty, Lady Cleanliness.

SCENE 1. Nellie, a pale-faced girl, Julia with a bent back, and Mary, sucking her thumb, are seated on the floor playing listlessly with their toys. Mother sits near by, reading.

NELLIE: There you go again Mary, sucking your old thumb.

MARY: What about yourself, Nellie, you are just as pale as ever.

JULIA: Couldn't we think of a way to help us out of our troubles instead of quarreling about them? We'll never be able to join the Brownie Scouts if we don't get started soon.

NELLIE: What shall we do, little Julia? You always have good ideas.

JULIA: Let's ask mother to help us.

MOTHER: Do you remember the story I read to you about the little girl who sang her wishes into the wishing well? Well I have been thinking about that story a great deal. Why couldn't we try that?

MARY: But we have no wishing well, Mother.

JULIA: It need not be a real wishing well; the well in our back yard might work too. Let's try it.

ALL: Yes, let's! [They run over to the well.]

NELLIE: You sing first Julia, I'm afraid.

JULIA [Bending over sings]: I'm wishing — [Echo from well answers.]

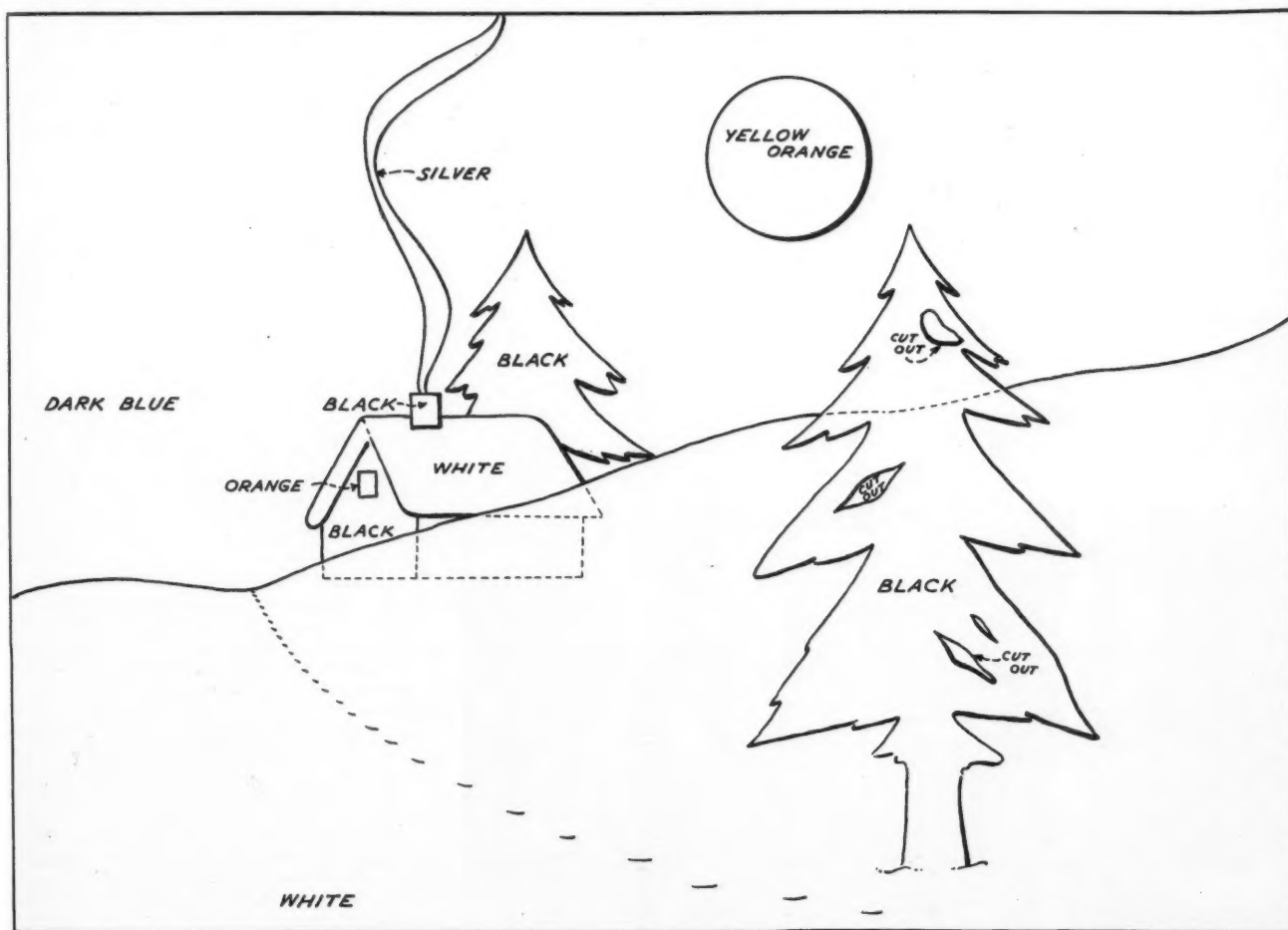
NELLIE: Oh! oh! I heard someone answering you. Let me try now. [She stoops and sings]: "I'm wishing" — [Echo].

JULIA: Now Mary, you take your turn.

MARY: I'm wishing! [Just at that moment the head of the prince of the Healthies is seen popping up over the rim of the well. The children, astonished, back up screaming and huddle closely together.]

PRINCE: Don't be frightened children: I heard you singing your wishing song and knew you must be in trouble. May I help you? May I call my little Healthy friends?

ALL: Oh, yes! Please call them. [The prince blows on his bugle; as the last notes



A Simple Snow Scene Cutout.

— A Sister of the Holy Names

CARROT AND MILK: Right glad we are that we came [said together].

MILK: You can guess who I am. Drink at least two glasses of me a day and then see what you'll weigh.

CARROT: I am friend carrot. If you'll only eat plenty of me as well as of my friend spinach, peas, and beans you'll soon have the rosiest cheeks.

NELLIE: Thank you, Friends Milk and Carrot. I'll try my very best, I promise.

JULIA: My poor back is so sore and lame. Often I wish that I might run about as other little girls do and skip and jump and play. Please, who will help me?

RESTY: I am little Resty. You need a good deal of exercise in the fresh air, Julia, and after that take plenty of rest. Be sure to leave your windows open too. If you'll do these things, I'm sure you will soon be walking straight and tall.

MILK AND CARROT: Don't forget about us. You need us too.

JULIA: I won't — Thank you, little Friends.

MARY [Sucking her thumb]: Oh, dear! There I go again! I just can't remember to keep my thumb out of my mouth.

BANANA: I am Mr. Banana. How about putting me into your mouth sometimes instead? My little brother and sister fruits are good to eat too.

MARY: That is a good idea! Thank you, Mr. Banana.

PRINCE: We've heard from all the Healthies, but one. What has Lady Cleanliness to say?

LADY CLEANLINESS: I would like to remind these children to be sure to keep clean. Use plenty of soap, water, and clean towels. Then I know you will feel happy.

JULIA: We promise to try ever so hard to do all the things you have asked us to do. Won't we girls?

ALL: Yes, we will.

NELLIE: I'm sure Mother will help us too.

MOTHER: I promise to help you all I can. Thank you, little Healthies. [They march out singing.]

"Will you be happy  
Will you be gay  
Then come with us to Healthy  
Land  
Away, away, away!

NELLIE: Weren't those cunning little Healthies?

JULIA: Let's start working right now.

## Primary Number Work



Sisters M. Rita and M. Imelda O.S.B.

 AND  ARE .....BALLOONS  
 $3 + 6 = \dots\dots\dots$

 AND  ARE .....TREES  
 $4 + 4 = \dots\dots\dots$

 AND  ARE .....STARS  
 $3 + 4 = \dots\dots\dots$

 AND  ARE .....DRUMS  
 $4 + 2 = \dots\dots\dots$

 AND  ARE .....CANDLES  
 $3 + 5 = \dots\dots\dots$

 AND  ARE .....BOOKS  
 $3 + 3 = \dots\dots\dots$

 AND  ARE .....GLASSES  
 $2 + 6 = \dots\dots\dots$

 AND  ARE .....MATCHES  
 $2 + 7 = \dots\dots\dots$

3	4	3	4	3	3	2	2	6	4	4	2	5	3	6	7
6	4	4	2	5	3	6	7	3	4	3	4	3	3	2	2

Review of Numbers Six to Nine.

### PRAISE YOUR PUPILS

Youngsters are naturally a little diffident about what they do. They are sure they constantly make mistakes. They know that the vast majority of their elders do not approve of them. Hence it is with real joy that they turn toward a faculty member who notices their successes, who encourages them in their efforts, and who pats them on the back when they have done something fairly worth noting.

Be sparing in blame and free in compliment. Call down so rarely that the call-down is a memorable event. Praise sufficiently often to create in the youngsters' mind the impression that you are on their side and think their work is usually pretty satisfactory. Thank them even for small thoughtfulnesses and kindnesses. Be grateful for jobs well done.

Nothing pleases us more than a sincere expression of gratitude or a kindly word of praise. What we like so much ourselves we can safely grant to the young people with whom we work.

—The Faculty Adviser, Queen's Work Press, St. Louis, Mo.



Children Who Presented "With the Help of the Healthies."

# Catholic Population, Number of Schools, and Enrollment

**I**NCREASES in enrollment for the 1938-39 school year, as compared to the previous school year, has brought about a change in the ranking of the fifty largest dioceses as shown by the figures published. The statistics, covering Catholic population, number of schools, and enrollment, show a small total increase over the 1937-38 school year.

The statistical information, as published, covers 85 per cent of the elementary and high schools, and is based on the information given to us by superintendents of schools and by diocesan chancery offices. In the dioceses from which no information has been received at time of publication covering the 1938-39 school year, the previous year's figures are included. These data, therefore, are only as complete and as accurate as the information given us.

## SCHOOL ENROLLMENT IN THE 50 LARGEST DIOCESES

Diocese	School Enrollment	No. of Schools	Catholic Population
1. Chicago, Ill.	194,233	502	1,400,000
2. Philadelphia, Pa.	143,616	398	850,000
3. Brooklyn, N. Y.	140,132	275	1,169,054
4. New York, N. Y.	130,269	388	1,000,000
5. Boston, Mass.	101,946	247	1,027,544
6. Detroit, Mich.	97,071	243	496,643
7. Pittsburgh, Pa.	85,524	278	634,000
8. Newark, N. J.	74,819	206	645,000
9. Baltimore-Washington	71,145	272	367,620
10. Cleveland, Ohio	69,413	241	548,402
11. St. Louis, Mo.	67,933	284	440,000
12. Milwaukee, Wis.	62,738	238	455,000
13. Buffalo, N. Y.	57,695	206	376,483
14. Cincinnati, Ohio	49,203	206	240,000

Diocese	School Enrollment	No. of Schools	Catholic Population
15. Hartford, Conn.	48,594	139	630,497
16. New Orleans, La.	42,294	158	341,058
17. Springfield, Mass.	40,635	134	494,200
18. St. Paul, Minn.	39,203	164	301,760
19. San Francisco, Calif.	34,448	146	428,000
20. Fort Wayne, Ind.	32,833	141	173,710
21. Providence, R. I.	31,458	89	344,661
22. Scranton, Pa.	30,741	112	334,694
23. Los Angeles, Calif.	30,649	149	303,160
24. Toledo, Ohio	27,863	130	155,327
25. Albany, N. Y.	27,474	98	240,316
26. Rochester, N. Y.	26,976	88	229,276
27. Indianapolis, Ind.	26,822	136	135,109
28. Manchester, N. H.	26,030	86	160,141
29. Columbus, Ohio	25,769	110	165,000
30. Portland, Maine	25,389	82	192,570
31. Green Bay, Wis.	25,247	142	168,759
32. Trenton, N. J.	22,915	87	215,700
33. Louisville, Ky.	20,495	103	103,938
34. Dubuque, Ia.	19,718	170	126,340
35. Erie, Pa.	19,655	85	139,959
36. Syracuse, N. Y.	18,943	73	202,152
37. La Crosse, Wis.	17,231	123	153,210
38. Omaha, Nebr.	16,890	115	100,000
39. Fall River, Mass.	16,825	58	187,430
40. Harrisburg, Pa.	15,269	75	92,501
41. San Antonio, Tex.	14,838	110	195,326
42. Galveston, Tex.	14,620	91	170,024
43. Denver, Colo.	14,112	91	149,955
44. Leavenworth, Kans.	13,874	96	81,992
45. Springfield, Ill.	13,820	84	87,967
46. Peoria, Ill.	13,762	92	125,229
47. Lafayette, La.	13,527	79	240,000
48. Grand Rapids, Mich.	13,506	94	68,782
49. Covington, Ky.	13,242	72	66,000
50. Altoona, Pa.	12,651	59	117,000
TOTALS	2,194,055	7,845	17,053,489

State	Diocese	Total Population	Catholic Population In State	Diocese No. Enrollment	*Seminaries		**Universities and Colleges		High Schools		Parochial Schools		Total Enrollment	
					No. Enrollment	No. Enrollment	No. Enrollment	No. Enrollment	No. Enrollment	No. Enrollment				
ALABAMA	Mobile	2,834,000	53,643	1	2	42	2	634	19	1,519	54	7,128	77	9,323
ARIZONA	Tucson	286,000	110,000	1	..	...	..	...	5	427	26	3,447	31	3,874
ARKANSAS	Little Rock†	1,999,000	32,844	1	4	230	..	...	13	1,119	54	5,900	71	7,249
CALIFORNIA		5,639,000	1,060,073	5	15	766	15	5,091	101	14,613	240	55,732	371	76,202
	LOS ANGELES		303,160	6		342	6	1,573	36	5,452	101	23,282	149	30,649
	SAN FRANCISCO		428,000	8		404	9	3,518	40	7,276	89	23,250	146	34,448
	Monterey-Fresno		117,930	..	..	...	..	...	6	386	20	3,336	26	3,722
	Sacramento		70,000	..	..	...	..	...	7	672	15	2,648	22	3,320
	San Diego		140,983	1	20	..	..	...	12	827	15	3,216	28	4,063
COLORADO	Denver	1,062,000	149,955	1	4	144	3	481	25	3,091	59	10,396	91	14,112
CONNECTICUT	Hartford	1,717,000	630,497	1	3	381	3	961	14	2,136	119	45,116	139	48,594
DELAWARE	Wilmington	256,000	34,531	1	..	...	..	...	8	555	22	5,462	30	6,017
FLORIDA	St. Augustine†	1,614,000	70,000	1	2	90	2	66	19	1,389	31	6,760	54	8,305
GEORGIA	Savannah-Atlanta	3,345,000	23,050	1	..	...	..	...	9	959	22	3,314	31	4,273
IDAHO	Boise	479,000	19,969	1	..	...	..	...	5	540	19	2,038	24	2,578
ILLINOIS		7,817,000	1,752,087	5	17	1,792	16	13,806	138	31,900	666	196,353	837	243,851
	CHICAGO		1,400,000	12	1,553	11	13,153	83	24,990	396	154,537	502	194,233	
	Belleville		73,891	1	63	2	70	12	1,479	85	10,473	100	12,085	
	Peoria		125,229	2	30	1	217	18	1,747	71	11,768	92	13,762	
	Rockford		65,000	1	37	..	...	9	1,554	49	8,360	59	9,951	
	Springfield†		87,967	1	109	2	366	16	2,130	65	11,215	84	13,820	
INDIANA		3,429,000	308,819	2	8	671	10	6,359	29	6,019	230	46,606	277	59,655
	Fort Wayne		173,710	3	144	5	4,199	16	2,969	117	25,601	141	32,833	
	Indianapolis		135,109	5	527	5	2,240	13	3,050	113	21,005	136	26,822	
IOWA		2,534,000	294,519	4	1	35	9	2,150	118	7,875	253	37,352	381	47,412
	DUBUQUE		126,340	1	35	3	805	60	4,091	106	14,787	170	19,718	
	Davenport†		58,749	..	...	3	758	5	734	51	7,990	59	9,482	
	Des Moines		40,305	..	...	1	133	17	1,328	26	5,612	44	7,073	
	Sioux City		69,125	..	...	2	490	36	2,074	70	8,810	108	11,374	
KANSAS		1,848,000	182,240	3	4	265	7	1,410	45	4,393	171	20,651	227	26,719
	Concordia		44,000	..	...	2	226	15	1,031	32	4,312	49	5,569	
	Leavenworth		81,992	3	246	4	1,122	18	2,384	71	10,122	96	13,874	
	Wichita†		56,248	1	19	1	62	12	978	68	6,217	82	7,276	
KENTUCKY		2,846,000	196,717	3	4	125	9	1,333	53	6,849	150	29,880	216	38,187
	LOUISVILLE		103,938	4	125	7	1,095	19	3,143	73	16,132	103	20,495	
	Covington†		66,000	..	...	1	139	24	2,955	47	10,148	72	13,242	
	Owensboro		26,779	..	...	1	99	10	751	30	3,600	41	4,450	

NOTE — \*Indicates Major and Minor Seminaries. \*\*Includes Normal Training Schools and Diocesan Teachers Colleges. †Figures for 1937-38 school year or estimated figures based on reliable sources of information, but not confirmed by any diocesan official.

State	Diocese	Total Population	Catholic Population	Diocese In State	*Seminaries No. Enrollment	**Universities and Colleges No. Enrollment	High Schools No. Enrollment	Parochial Schools No. Enrollment	No.	Total Enrollment				
LOUISIANA		2,120,000	626,220	3	4	256	7	2,637	74	9,770	197	49,456	282	62,119
	NEW ORLEANS		341,058	3	229	4	2,509	37	6,400	114	33,156	158	42,294	
	Alexander		45,162	..	..	1	48	13	900	31	5,350	45	6,298	
	Lafayette†		240,000	1	27	2	80	24	2,470	52	10,950	79	13,527	
MAINE	Portland†	845,000	192,570	1	..	..	3	268	18	1,972	61	23,149	82	25,389
MARYLAND	BALTIMORE- WASHINGTON	1,669,000	367,620	1	27	2,290	18	7,814	56	9,662	171	51,379	272	71,145
MASSACHUSETTS		4,375,000	1,709,174	3	11	694	8	4,595	132	20,646	298	133,471	439	159,406
	BOSTON		1,027,544	8	610	8	4,595	82	13,430	149	83,311	247	101,946	
	Fall River		187,430	1	18	..	..	8	1,496	49	15,311	58	16,825	
	Springfield		494,200	2	66	..	..	32	5,720	100	34,849	134	40,635	
MICHIGAN		4,661,000	801,817	5	8	510	7	4,985	143	24,606	320	106,860	478	136,961
	DETROIT		496,643	7	431	4	4,380	71	16,242	161	76,018	243	97,071	
	Grand Rapids		68,782	1	79	1	315	30	2,882	62	10,230	94	13,506	
	Lansing		67,384	..	..	1	197	18	2,341	29	8,034	48	10,572	
	Marquette		87,426	..	..	1	93	7	979	25	5,478	33	6,550	
	Saginaw		81,582	..	..	..	..	17	2,162	43	7,100	60	9,262	
MINNESOTA		2,627,000	547,742	5	5	633	10	3,753	71	8,389	237	52,858	323	65,633
	ST. PAUL		301,760	2	202	3	1,848	29	4,314	130	32,839	164	39,203	
	Crookston		28,458	..	..	..	..	6	395	12	2,006	18	2,401	
	Duluth		69,524	..	..	1	412	4	586	18	3,424	23	4,422	
	St. Cloud		82,000	3	431	2	575	7	1,245	41	7,641	53	9,892	
	Winona†		70,000	..	..	4	918	25	1,849	36	6,948	65	9,715	
MISSISSIPPI	Natchez†	1,961,000	36,522	1	2	35	..	..	21	960	39	7,290	62	8,285
MISSOURI		3,913,000	548,137	3	12	986	13	7,744	79	14,113	310	61,792	414	84,635
	ST. LOUIS†		440,000	10	868	10	7,282	50	10,850	214	48,933	284	67,933	
	Kansas City		81,137	1	54	2	417	17	2,163	62	8,830	82	11,464	
	St. Joseph†		27,000	1	64	1	45	12	1,100	34	4,029	48	5,238	
MONTANA		531,000	74,686	2	1	168	3	435	18	1,675	36	6,924	58	9,202
	Great Falls		31,187	..	..	2	320	7	400	13	2,200	22	2,920	
	Helena		43,499	1	168	1	115	11	1,275	23	4,724	36	6,282	
NEBRASKA		1,364,000	163,687	3	2	34	4	2,750	44	3,871	120	15,997	170	22,652
	Grand Island†		27,100	..	..	..	..	8	780	13	1,728	21	2,508	
	Lincoln		36,587	1	14	1	50	7	504	25	2,686	34	3,254	
	Omaha		100,000	1	20	3	2,700	29	2,587	82	11,583	115	16,890	
NEVADA	Reno	99,000	12,569	1	..	..	..	..	..	1	234	1	234	
NEW HAMPSHIRE	Manchester	502,000	160,141	1	2	104	5	1,352	19	1,991	60	22,583	86	26,030
NEW JERSEY		4,288,000	1,094,907	4	5	318	6	1,758	72	15,581	298	102,494	381	120,151
	NEWARK		645,000	2	163	3	1,124	40	8,991	161	64,541	206	74,819	
	Camden		105,246	..	..	..	..	8	1,945	30	9,783	38	11,728	
	Paterson		128,961	2	80	1	426	10	1,466	37	8,717	50	10,689	
	Trenton		215,700	1	75	2	208	14	3,179	70	19,453	87	22,915	
NEW MEXICO	SANTA FE	402,000	165,454	1	1	435	1	85	16	1,000	37	7,979	55	9,499
NEW YORK		12,889,000	3,326,741	7	35	2,853	34	28,154	236	48,131	865	331,009	1,170	410,147
	NEW YORK		1,000,000	13	1,274	10	12,898	84	16,136	281	99,961	388	130,269	
	Albany†		240,316	3	133	2	800	22	5,874	71	20,667	98	27,474	
	Brooklyn		1,169,054	4	544	11	9,957	47	14,727	213	114,904	275	140,132	
	Buffalo†		376,483	8	445	8	4,077	41	3,050	149	50,123	206	57,695	
	Ogdensburg†		109,460	4	71	..	..	11	1,685	27	6,902	42	8,658	
	Rochester		229,276	3	386	3	422	11	3,295	71	22,873	88	26,976	
	Syracuse		202,152	..	..	..	..	20	3,364	53	15,579	73	18,943	
NORTH CAROLINA		3,417,000	10,279	2	2	116	2	113	5	507	27	2,541	36	3,277
	Raleigh		9,598	..	..	1	50	3	366	24	2,411	28	2,827	
	Belmont-Abbey†		681	2	116	1	63	2	141	3	130	8	450	
NORTH DAKOTA		700,000	117,722	2	2	95	..	..	22	2,740	42	6,619	66	9,454
	Bismarck†		52,287	2	95	..	..	8	662	18	3,463	28	4,220	
	Fargo†		65,435	..	..	..	..	14	2,078	24	3,156	38	5,234	
OHIO		6,707,000	1,108,729	4	18	1,702	12	6,695	132	22,525	525	141,326	687	172,248
	CINCINNATI		240,000	6	643	5	3,658	43	8,294	152	36,608	206	49,203	
	Cleveland		548,402	6	517	4	1,383	38	6,654	193	60,859	241	69,413	
	Columbus		165,000	4	497	1	132	31	3,461	74	21,679	110	25,769	
	Toledo		155,327	2	45	2	1,522	20	4,116	106	22,180	130	27,863	
OKLAHOMA	Oklahoma City-Tulsa	2,509,000	62,724	1	..	..	2	200	8	800	76	8,402	86	9,402
OREGON		1,008,000	75,525	2	2	70	3	950	24	2,297	59	6,938	88	10,255
	PORTLAND		63,467	2	70	3	950	20	1,617	54	6,638	79	9,275	
	Baker City		12,058	..	..	..	..	4	680	5	300	9	980	
PENNSYLVANIA		10,066,000	1,168,154	6	16	1,894	20	9,925	167	40,739	804	254,898	1,007	307,456
	PHILADELPHIA		850,000	6	608	6	2,451	51	24,400	335	116,157	398	143,616	
	Altoona		117,000	2	328	2	212	4	1,383	51	10,728	59	12,651	
	Erie†		139,959	3	237	5	948	30	2,017	47	16,453	85	19,655	
	Harrisburg		92,501	..	..	..	..	14	2,385	61	12,884	75	15,269	
	Pittsburgh		634,000	3	574	4	4,155	42	6,295	229	74,500	278	85,524	
	Scranton		334,694	2	147	3	2,159	26	4,259	81	24,176	112	30,741	
RHODE ISLAND	Providence	681,000	344,661	1	..	..	3	1,154	15	3,672	71	26,732	89	31,558
SOUTH CAROLINA	Charleston†	2,012,000	11,497	1	..	..	..	..	5	547	12	1,598	17	2,145
SOUTH DAKOTA		675,000	102,307	2	1	12	1	38	14	1,520	44	8,007	60	9,577
	Rapid City†		42,631	..	..	..	..	5	520	13	1,986	18	2,506	
	Sioux Falls†		59,676	1	12	1	38	9	1,000	31	6,021	42	7,071	
TENNESSEE	Nashville	2,904,000	41,000	1	..	..	3	309	15	1,966	40	6,045	58	8,320
TEXAS		6,077,000	691,955	6	8	425	7	2,533	83	7,235	236	36,815	334	47,008
	SAN ANTONIO†		195,326	3	168	4	2,368	34	2,680	69	9,622	110	14,838	
	Amarillo		22,065	..	..	..	..	2	153	14	1,675	16	1,828	
	Corpus Christi†		146,057	1	11	..	..	7	850	30	4,712	38	5,573	
	Dallas		44,899	..	..	1	165	18	1,050	35	4,576	54	5,791	
	El Paso†		113,584	2	161	..	..	3	360	20	4,277	25	4,798	
	Galveston		170,024	2	85	2	440	19	2,142	68	11,953	91	14,620	
UTAH	Salt Lake City†	515,000	15,075	1	..	..	1	113	5	409	6	690	12	1,212
VERMONT	Burlington†	377,000	102,837	1	1	16	2	271	9	1,413	21	8,693	33	10,393
VIRGINIA	Richmond	2,637,000	43,308	1	..	..	1	45	23	1,969	33	5,848	57	7,862

State	Diocese	Total Population	Catholic Population In State	Diocese	*Seminaries No. Enrollment	**Universities and Colleges No. Enrollment	High Schools No. Enrollment	Parochial Schools No. Enrollment	Total Enrollment
WASHINGTON		1,633,000	131,207	2	4	224	6	2,104	26
	Seattle		102,000		2	101	4	1,116	19
	Spokane		29,207		2	123	2	988	7
WEST VIRGINIA	Wheeling	1,816,000	70,281	1	...	...	...	15	1,854
WISCONSIN		2,908,000	822,252	4	12	988	14	5,711	61
	MILWAUKEE		455,000		7	489	8	5,211	22
	Green Bay		168,759		4	471	3	350	15
	La Crosse		135,210		1	28	3	150	20
	Superior		63,283		...	...	...	4	641
WYOMING	Cheyenne	232,000	28,012	1	...	...	...	2	150
TOTAL		126,825,000	19,694,456	111	245	19,399	272	128,818	2,231
	Ukranian Greek		288,000		1	63	1	25	2
	Pittsburgh Greek		279,867		1	...	...	...	...
	Alaska		12,425		1	...	...	...	...
	Hawaiian Islands		117,250		1	2	...	...	2
GRAND TOTAL		126,825,000	20,391,998	115	247	19,464	273	128,844	2,235

## Catholic Education Moves Forward

Elmer W. Reading

Those who follow educational news in the Catholic and the secular press know how varied and far reaching are the present-day activities of Catholic educators. An outstanding example of these activities has been the attention given to improving the teaching of religion.

As the reason for the existence of Catholic schools is that our children may learn their religion and learn to live in their everyday lives and understand the relation of Divine Truth to all their secular studies, it is not surprising to note that the first interest of Catholic educational leaders during the past few years has been to improve the teaching of religion.

### Progress in Teaching Religion

In one of the Jubilee Lectures\* at the Catholic University of America, last summer, Rev. Felix M. Kirsch, O.M.Cap., points out a common "heresy" of teachers of religion; namely, "that knowledge is goodness." He observes that "Satan was guilty of that heresy when he tempted Eve to commit the first sin." He quotes St. Bonaventure in his definition of faith as "primarily a habit by which our intellect is voluntarily captivated for the service of Christ." And he points out that the new Catechism, entitled *Catholic Faith*, which came during the past year from the Catholic University of America is planned specifically to avoid this old heresy and to develop the good habits and resolutions that alone will make religion function properly in the lives of the pupils.

The efforts of the Church to instruct and guide those children outside of her schools has been particularly outstanding during the past few years, and has continued to expand during the year 1939. Religious instruction is given to children on Saturdays or Sundays in most parishes. In many parishes (and the number is constantly increasing) summer vacation schools in religion are conducted by priests, seminarians, Sisters, and lay teachers. Thousands of children are thus prepared for First Holy Communion and Confirmation. Often, these summer schools supply the necessary impetus to pastor and people to shoulder the burden of a parochial school.

\*Quotations from the Jubilee Lectures throughout this article are from *Vital Problems of Catholic Education*, Edited by Roy J. Deferrari, Published by The Catholic University of America Press, Washington, D. C.

### Christian Democracy

The greatest Commandment of the Law requires us to love God above all things, and the second, to love our neighbor as ourselves. The good Catholic is a good citizen of the state. Hence, the importance of courses in Christian Citizenship.

In one of the Jubilee Lectures at the Catholic University of America, Mr. James E. Cummings, assistant director of the N.C.W.C. department of education, quoted a recommendation of the executive committee of the N.C.W.C. in 1919 that "the Catholic educational system should promote, with all the means at its command, a thorough and complete Americanization of all who come under its influence. To that end great insistence should be placed on the teaching of the English language, on the origin and development of our country and its institutions, and of the duties and privileges of American citizenship."

The latest development of this duty of Catholic education in the formation of Christian citizenship is the work of a group of Catholic educators now in progress at the Catholic University of America in the preparation of courses in citizenship for all Catholic schools of our country. To facilitate this work and to make it available even to non-Catholics, Rt. Rev. Msgr. Corrigan, rector of the University, is appointing an advisory committee of about 100 prominent citizens. These courses in citizenship will be ready for use in our schools within a few months at the latest.

### Elementary Education

In another Jubilee Lecture at the Catholic University of America, Rt. Rev. Msgr. John R. Hagan, director of the Sisters College of the Cleveland Diocese, gave a comprehensive summary of the history and present status of Catholic elementary education in the United States. He said: "The Catholic elementary school system in America is unique. Only in Europe of the Middle Ages can we find anything quite comparable. . . . The Church in America has been forced to create the means [for Catholics] for compliance with the compulsory attendance laws of the state. . . ."

"The Catholic parish school system of America is truly a note-worthy achievement.

From an estimated 200 schools with less than 20,000 pupils in 1840, it has attained a development of 10,296 schools with more than 2,000,000 pupils at the present time."

Msgr. Hagan called attention to the progress in organization and administration of the parish schools. In sixty dioceses, he said, the pastors, as principals of the schools, are assisted by a diocesan school board; in 85 dioceses, a superintendent of schools acts as the direct representative of the Bishop in directing the schools. He also sketched the development of Catholic teachers' colleges. The Sisters College at the Catholic University of America pioneered the work of training Sisters specifically for their duties in the elementary school. This work is also being done efficiently in a number of diocesan teachers' colleges. The present need is for more such diocesan teachers' colleges or for more specific training of elementary teachers in the department of education of Catholic universities.

In regard to enrollment in our elementary schools, Mr. Cummings, in the lecture previously referred to, has this to report: "Up to 1930 each biennial survey conducted by the N.C.W.C. showed an increase in the enrollment of our elementary schools. Each of the four surveys conducted in 1932, 1934, 1936, and 1938, on the other hand, indicated a steady decline in elementary enrollment. . . . The elementary enrollment . . . reached its peak in 1930 when 2,222,598 children were enrolled. At the present time the enrollment is 2,082,814." He observed in conclusion that the enrollment is now almost the equivalent of what it was 15 years ago.

The duty of Catholic education in the present situation, as Mr. Cummings suggests, is to take advantage of the fewer number of pupils in the lower grades to improve teaching, to send the Sisters to a teachers' college for a longer preparation before they begin to teach, and, perhaps, for the religious orders to undertake work in new fields. Mr. Cummings made another significant statement which carries its own suggestion. He said: "It should be remembered that of the 13,114 churches with resident priests and 5,643 missions there are only 7,561 parishes that have schools. Improved business conditions will undoubtedly cause the erection of many new parochial schools."

### Catholic High Schools

In contrast to the present lack of increase in our elementary-school enrollment, the high-school population continues for the present to grow. There has been an increase of about

15,000 students since 1936 and of about 60,000 during the past ten years.

Mr. Cummings commented on the vast problem of the Catholic high school to provide accommodations for this still increasing army of adolescents who demand adequate preparation for life. Referring to the need of vocational courses, he said:

"Some schools have overcome this handicap by sending pupils for part-time courses to near-by public vocational schools. Perhaps a better plan would be to secure the cooperation of local industries in which students not fitted for academic work might learn trades during part of the day. The large fund that has been appropriated by the federal government for vocational education could best be used for industrial training of this kind instead of adding to the facilities of public vocational schools.

"Whether or not Catholic schools present opportunities for vocational education, there is no reason why our schools cannot give proper direction to pupils in regard to their future occupation. Schools cannot create jobs. They cannot train workers in 20,000 occupations. But progressive school systems through instruction in vocational guidance can bring to their pupils an understanding of the changing patterns in modern vocations."

Catholic educators are fully conscious of the need for adapting the high-school program to the present-day situation. Mr. Cummings, in his lecture, noted that "recent reports of diocesan superintendents reveal many significant efforts in this direction. One syllabus after another is being revised in terms of the present, without sacrificing the unvarying basic principles upon which our Catholic educational system is founded."

Rev. Dr. George Johnson, of the Catholic University of America, and secretary-general of the N.C.E.A., devoted the Jubilee Lecture assigned to him entirely to a discussion of "The Catholic Church and Secondary Education." He, too, gave specific attention to the problem of adapting the curriculum to the needs of the three classes of students which modern conditions have thrust into our high schools. Our American high schools, Catholic and non-Catholic, were originally intended to prepare the few chosen ones for college entrance. "The gifted youth," says Father Johnson, "is perhaps the most sinned against of all our school population. We cannot expect our colleges and universities to achieve high standards of excellence if the material they receive from the secondary schools is not properly prepared, has never received the necessary mental discipline, and has wasted its substance on an education that is not worthy of its mental caliber."

"The second group," according to Dr. Johnson, "is made up of those who have mental ability but whose interests are not in higher learning. . . . They need more general education than they can possibly obtain in the first eight grades. In addition to this, they need guidance and direction and some beginning preparation for the work they expect to do. . . . The curriculum for students of this kind should be based on what is known in educational parlance as the 'real' studies."

In the third group Father Johnson places the great number of youth who "will find employment in jobs that require little or no formal education beyond the eighth grade and no specific vocational training. Clerical employees, distributive workers, machine operators, small proprietors, will be recruited from this group. . . .

"Real happiness for these people will have to be sought outside of employment, in avocational and leisure-time activities. . . . What they need is an upward extension of the common schooling. . . . in which there will be an emphasis on the moral, cultural, and spiritual aspects of life. Perhaps when these youth are about 16 years of age some opportunity for part-time employment should be provided, not primarily to get them gainfully employed, but in order to help them to achieve that satisfaction and stability which comes of doing some real tasks that are worth-while."

Father Johnson spoke of the general lack of vocational training in our high schools with the exception of commercial courses. "The Catholic ideal," he said, "has ever been and continues to be: Every Catholic child in a Catholic school. At the present moment, the possibility of achieving this ideal on the secondary level seems rather remote. Yet there are hopeful signs. What stands in our way is, of course, lack of financial resources. Academic education is far less costly than vocational education. . . . However, today it seems to be the consensus of opinion that anything like direct and specific training in the trades should not be given in the high school. The program there should be more basic and generalized, what is known as pre-vocational in type. This kind of education is not prohibitively costly and could be given in any of our diocesan high schools."

#### The Catholic Youth Organization

Father Johnson spoke of the general lack note of optimism when he analyzes the present-day high-school problem as 20 per cent educational and 80 per cent custodial. "Catholic parents have the responsibility," he said, "of watching over their children and ministering to all their needs. Some of these needs are physical, some vocational, some social, and some cultural. Always and constantly clamoring for satisfaction are the spiritual needs of youth. . . .

"It would simplify matters tremendously if we could confine ourselves safely to the academic high school. However, it does not seem that we can do so in conscience. If we need leadership, we need followers likewise. We must find a way of making the leaven of Christian culture permeate all of our youth."

Father Johnson concluded the Jubilee Lecture with a discussion of the injustice involved in the American system of school support. He cited the attempt of the Federal Government to avoid some of this injustice in recent educational assistance to youth. The hope of a future solution concluded his lecture: "Other nations have found a way of solving this problem. Sooner or later we are bound to find a way of solving it here in the United States."

The analysis of our present secondary educational problem as 80-per-cent custodial prompts us to add to Father Johnson's suggestions the observation that a quite considerable part of the custodial problem is being shouldered by the Catholic Youth Organization recently launched by our Bishops. This movement sponsored by the Church and supported by the socially minded laity is doing a wonderful job in providing opportunity for the social, cultural, and spiritual activities of modern Catholic youth. In addition to this, it can often effectively supply vocational guidance through lectures and study clubs, and vocational information and opportunity through well-directed hobby clubs.

#### Adult Education

The activities of the C.Y.O. naturally lead to a continuation and broadening of these activities in the field of adult education. Space in this review does not permit of a survey of the work of our many Catholic college and university graduate schools which are doing yeoman service in preparing Catholic leaders in education, science, and general culture. We use the term "adult education" to mean education of a more informal sort.

Adult education, in the sense of noncredit vocational, sociologic, scientific, cultural, and religious courses offered by colleges and study clubs, at the present time enjoys considerable popularity. The news items in THE CATHOLIC SCHOOL JOURNAL during recent months have reported a considerable number of free non-credit courses offered through the generosity of our Catholic colleges. They assume the character of schools for workers or members of labor unions, schools for college alumni, courses in the application of Christian principles in solving the problems of modern life, studies of the cooperative movement and credit unions, etc. Study clubs are occupied with the liturgy, child-training, literature, and other practical subjects.

#### Public Relations

Readers of THE CATHOLIC SCHOOL JOURNAL have noticed a section of the news items entitled Public School Relations or Public Educational Relations. The items there collected report the activities of federal, state, and local governments which have a bearing on Catholic school problems and the progress of non-Catholic public thinking which promote the ideals for which Catholic education is striving.

Direct aid from the state for Catholic schools as such hardly exists anywhere in our country. The latest agitation for something of this sort has been lost in Ohio. New York has been added to the list of states that furnish free bus transportation to pupils of parochial schools. Free textbooks are supplied in Louisiana. Most cities supply health physicians or nurses to Catholic schools. Federal funds have been granted to many Catholic college students for working on useful research and other projects.

#### A Significant Statement

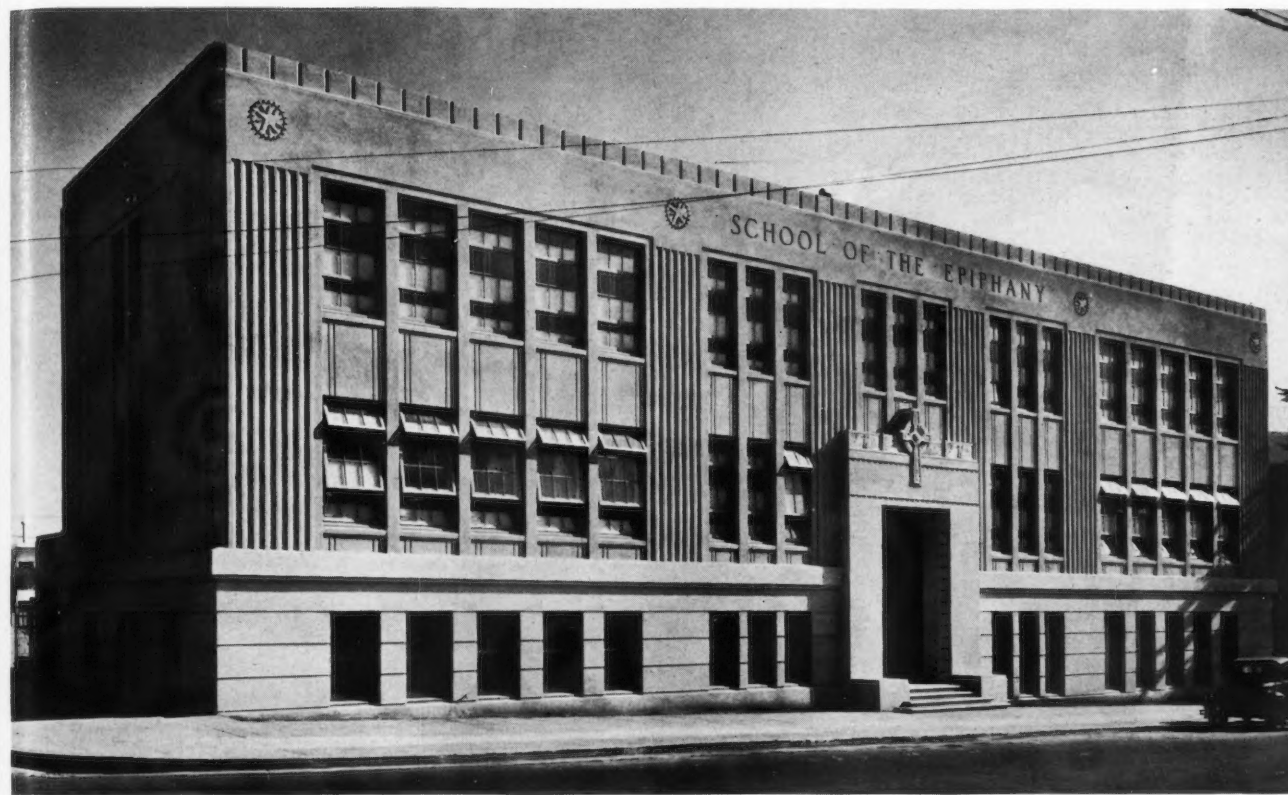
In concluding this informal review of the recent progress of Catholic education, we extend, in behalf of all who are interested in Religion in Education, a vote of appreciation for the distinct service to the cause rendered by the National Catholic Alumni Federation at its 1939 convention in New York City late in October. This Convention adopted a series of statements on religion in education which are worthy of the widest publicity. We quote a few of them:

"The welfare of our nation depends on the civic virtues of our citizens. . . . Crime has made serious inroads into the ranks of the young. . . . This backward movement in the public conscience has made many of our citizens blind to the religious origins of our political institutions, has given reign to selfishness and greed; and has weakened the whole fabric of our body politic. . . . As a people, we are living on spiritual capital borrowed from past generations.

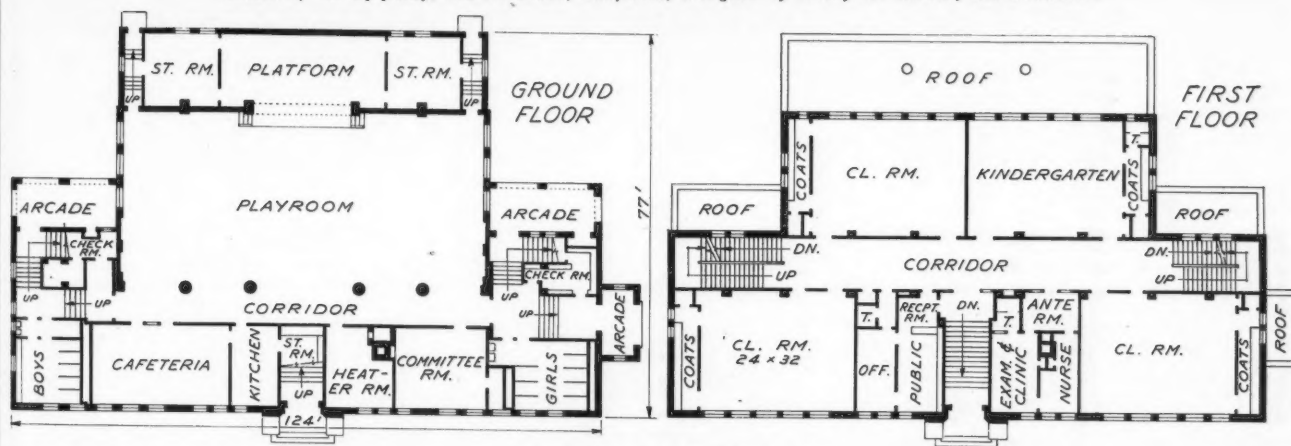
"There is no way to make secure the freedom of man, to safeguard the sacredness of his personality, and to bring up our youth in the knowledge and respect of law, except

(Concluded on page 19A)

## A Modern California School



*School of the Epiphany, San Francisco, California, Designed by Henry A. Minton, San Francisco.*



*Floor Plans of the School of the Epiphany.*

*The plan of the second floor is similar to that of the first floor. Space above the entrance on the second floor is utilized for a classroom. Note provisions for nine classrooms, office rooms, nurses' and doctors' rooms, rest room, kindergarten, auditorium-playroom, and students' cafeteria. Note the swinging windows. This modern, fireproof and earthquake-proof building, costing about \$80,000, using oil-steam heat, was opened for use about a year ago.*

### IS YOUR SCHOOL FIRE SAFE?

Eternal vigilance is the price of safety from fire as from all other hazards of modern life. Check your school building frequently for fire hazards and conduct frequent fire drills. The following sensible advice is offered by a recent educational bulletin of Columbia University:

The problem of fire hazards in schools is still a serious one. Although great progress has been made in the past three decades in building fire-resistive schools and eliminating fire

hazards, school-building surveys show that a great number of school buildings still exist which are of rapid-burning construction, or of construction somewhat less than that which provides safety against fire dangers. Moreover the iron fire escapes usually placed on these buildings for protection of the pupils have been found to assure practically no element of safety.

Dr. N. L. Engelhardt of Teachers College, Columbia University, says on this point:

"Without doubt there will be many school fires in the next decade in which children's lives will be lost. When children are required by law to go to school, the community should be required by law to provide safe schools. Communities desiring this protection should make surveys upon which a program of fire protection may be based; they should know the percentage of school children housed in nonfire-resistive constructions; they should be aware of the character of local school house-

keeping. Clean, well-kept buildings present less fire danger. Storage places in schools should be examined frequently and high storage standards insisted on. All means of exit should be studied carefully to see that no barrier exists to the rapid passage of children to the out of doors. For buildings which are not fire resistant, fire-resistant stair wells enclosed in brick and steel should be provided on the outer periphery of the building. Panic bolts designed to speed the opening of school doors should be tested frequently and kept free from unnecessary locks and chains unfortunately to be found in many schools. Exits from schoolrooms to stair wells and fire escapes should always be at room-floor level and never arranged so that children must climb over radiators or window ledges in order to reach the exits as is sometimes the case.

"Fire danger lurks in all schoolhouses, and especially in the nonfire-resistant structure," Dr. Engelhardt warns. "Frequent fire drills, periodic housekeeping inspections, thorough-going surveys of all points where disasters have ever occurred in school fires and frequent inspection of all outstanding fire danger zones are the ways a community can employ to ward off disaster."

### DANGER IN DRINKING FOUNTAINS

Dean F. M. Dawson of the University of Iowa engineering college has recently issued a warning that school drinking fountains may easily spread disease. It is possible for a vacuum in the water pipes to cause the drain water to be siphoned back into the supply pipes. There are also dangerous types of submerged-inlet fixtures.

Plumbing installations in the school should be made by competent plumbing engineers and protected against any possibility of back siphonage.

### WHAT IS A LIBRARY?

The school library is a service agency. It has no distinct subject matter, but provides materials for all subjects and all interests of pupils and teachers. It becomes increasingly effective as teachers and pupils learn to use its resources and employ its services for their work and play purposes. Through the library, books are distributed to individuals, groups, and classes.

The school library is also a teaching agency. It suggests the reading of books which might otherwise be unknown or neglected. It supplies materials for developing and expanding interests. Through its reference tools, indexes, bibliographies, and catalogs, the realms of information and knowledge may be explored. The library co-operates with other agencies of instruction in helping pupils learn how to use books and libraries, how to find information, how to study. By its bulletins and exhibits, by its posters, direction sheets and guides, and by its appearance and atmosphere, the library teaches informally and encourages learning.

It is also a book center. In it the books and materials to satisfy the interests and to meet the needs of the pupils and teachers of the school are organized, cataloged, shelved or filed, and displayed so as to be found easily and used.

The school library is a place for enjoying books, for investigating problems, for study; for using all sorts of printed materials—clippings, pamphlets, pictures, maps, and magazines. The physical features of the room—particularly the provisions for lighting, for seating, for ventilation, and for regulating temperature—make the reader comfortable and facilitate reading and study. The school librarian is so skilled in bringing books and people together and understanding school needs that the reader is almost unaware of her services. The school librarian makes the library a reading room, a book laboratory, a work center for the entire school.—*Penn. Pub Ed. Bulletin.*

## Catholic Education News

### N.C.E.A. TO MEET AT KANSAS CITY, MO. March 27-29

The 37th Annual Meeting of the National Catholic Educational Association will be held at the new Municipal Auditorium, Kansas City, Mo., Wed., March 27 to Fri., March 29. The Association comes to Kansas City at the invitation of His Excellency Most Rev. Edwin V. O'Hara, bishop of Kansas City.

Very Rev. Daniel H. Conway, S.J., rector of Rockhurst College, has been appointed chairman of the local committee on arrangements. Sisters from outside the Diocese of Kansas City should apply for reservations to Mother Simplicita, St. Teresa College, Kansas City, Mo.

The meeting will open with pontifical Mass on Wed., March 27 at 10:00 a.m., in the music hall of the Municipal Auditorium.

The Hotel Muehlebach, Twelfth St. and Baltimore Ave., will be headquarters of the Association. It is desirable that those wishing to make hotel reservations should apply early.

In addition to the General Meetings, programs in all the departments of the N.C.E.A. are being arranged—College and University; Secondary-School; School-Superintendents; Parish-School; Deaf-Mute section; Blind-Education section; Seminary Department; Minor-Seminary section.

There will be a large Commercial Exhibit of books, school supplies, teaching devices, school equipment, etc. This exhibit is provided by publishers, manufacturers, and dealers mainly to give visitors to the Convention an opportunity to see the latest developments on the material side of education.

An outstanding event of the Convention will be a Public Meeting for the clergy and laity on Wed., March 27 at 8:00 p.m. in the music hall of the Auditorium. Addresses will be given by speakers of national prominence, and an attractive musical program will be arranged. This public meeting will replace the banquet or dinner which has been for several years a feature of the meetings of the Association.

### Personal News Items

¶ VERY REV. ANTHONY MAY, S.V.D., is the new rector of St. Mary's Mission Seminary at Techny, Ill. He succeeds VERY REV. ADOLPH NOSER, S.V.D., who was recently appointed superior of the newly assigned mission at the Gold Coast in British West Africa.



Rev. Stephen A. Leven, Ph.D.  
New Director of the National Center of the  
Confraternity of Christian Doctrine.

¶ REV. HERBERT THURSTON, S.J., distinguished British scholar and writer, died in London, Nov. 6. He was noted for his writings on spiritualism, mysticism, and church history.

¶ REV. JOHN P. DELANY, S.J., associate editor of *America*, has been added to the faculty of the Xavier Free Labor School, 30 W. Sixteenth St., New York City. Father Delany returned recently from Europe where he studied labor conditions and social legislation and directed the Vatican radio station.

¶ RT. REV. MSGR. PETER GUILDAY, professor of American church history at the Catholic University of America, is a member of the committee of leading American historians named by President Roosevelt to assist in organizing the new library at Hyde Park, N. Y. which will contain President Roosevelt's papers.

### Praised by Pope Pius XII

Rev. Edward A. Keller, C.S.C., of the University of Notre Dame, has received, through his religious superiors, the Apostolic Blessing of His Holiness, Pope Pius XII, in recognition of his



Rev. Edward A. Keller, C.S.C.  
Honored by Pope Pius XII for research  
work at Notre Dame and publication  
of "A Study of the Physical Assets of  
the United States."

research work in publishing, last spring, the booklet of the Notre Dame Bureau of Economic Research entitled "A Study of the Physical Assets of the United States." This statistical analysis was designed to refute the assertion that the wealth of the United States is concentrated in the hands of a comparatively few families, and, according to Father Keller, to present "a true and total picture of the economic side of Americanism."

Father Keller's next study, to deal with the nation's distribution of income, will be published next spring.

### Progress on Courses in Citizenship

A Commission on American Citizenship, composed of Americans of all faiths, has been organized under the presidency of Rt. Rev. Msgr. Joseph M. Corrigan, rector of the Catholic University of America. The program of this Commission includes the preparation of courses of study and textbooks by a professional staff on the University campus. These courses and textbooks to be published soon are intended to supplement and develop the civic education program of the parochial schools throughout the nation. They will include work for all grades from the elementary schools through the colleges.

In reference to the Commission, Msgr. Corrigan said that "all our fellow citizens who believe in God" are invited to join with the Commission in order that its work may be made available to all. The Commission, eventually, will include 100 members.

(Continued on page 10A)

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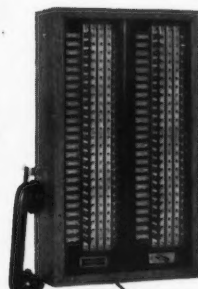
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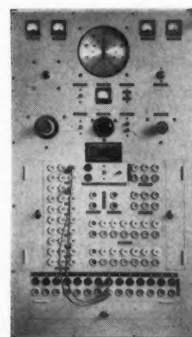
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## Catholic Education News

(Continued from page 32)

### Significant Bits of News

¶ The Sesquicentennial of the Hierarchy in the United States was commemorated on November 17, with a solemn pontifical Mass at the National Shrine of the Immaculate Conception on the campus of the Catholic University of America.

¶ A Parochial Unit of the Western New York Catholic Librarians' Conference was organized in October. The purposes are: (1) To create interest in and to circulate books by Catholic authors; (2) to develop a more extensive use of public libraries; (3) to teach children to enjoy reading; (4) to stimulate the purchase of books; (5) to assist in selecting books for younger children; (6) to provide exhibits of children's books. The organization meeting was under the chairmanship of Rev. Andrew L. Bouwhuis, S.J., librarian of Canisius College, Buffalo, president of the Western New York Catholic Librarians' Conference.

¶ A Teachers' Conference for the Diocese of

Springfield, Ill., was held Nov. 24. Rev. George M. Link, diocesan superintendent, welcomed the delegates. Rev. Alphonse M. Schmitt, S.J., spoke on "The Parochial School and Educational Trends." Miss W. S. Baron and Miss Marguerite Johnston had charge of the discussions on reading. Rev. Pius J. Barth, O.F.M., dean of Quincy College, was the general chairman of the conference, which was sponsored by Most Rev. James A. Griffin, bishop of Springfield.

¶ The next International Congress of Pax Romana, the international Catholic students' association, will be held in Spain if European conditions permit; if it is not possible to hold the Congress in Europe, it will be held in South America. This announcement came recently from the temporary headquarters of Pax Romana at the Catholic University of America in Washington, D. C.

¶ The Sisters of the Holy Humility of Mary celebrated the 75th anniversary of their coming

to Cleveland, Ohio, on Nov. 22. The community was established at Dummartin, France, in 1854. At the invitation of Bishop Rappe, in 1864, the entire community of 20 Sisters came to Cleveland. The 392 Sisters in the community at present are in charge of parochial schools, hospitals, and other institutions. Foundations have also been made in other dioceses.

¶ The National Catholic Alumni Federation held its ninth biennial convention in New York City late in October. Materialism and education without religion were attacked by several prominent speakers. James E. Armstrong, alumni secretary of the University of Notre Dame, was elected president and Edmond B. Butler of New York City was re-elected chairman of the national executive committee.

¶ The formation of a Catholic Radio Council in the interest of radio programs for Catholic schools was advocated recently by Mr. David J. Heffernan, of Chicago, who is a public-school official and is a member of the National Radio Evaluation Conference.

¶ A Children's Catholic Hour has been inaugurated in the Diocese of Erie over Station WLEU, Erie, on Friday from 7:30 to 8:00 p.m. It is conducted by Rev. Timothy B. Sullivan, pastor of St. Julia's Church.

¶ The new house of studies of the Oblates of Mary Immaculate in Washington, D. C., was dedicated Sunday, Nov. 19 by Cardinal Villeneuve, archbishop of Quebec, who is a member of the Oblate order.

¶ The Diocese of Buffalo has opened a Catholic college to define and facilitate employer-employee relationships through organization. More than 400 men and women have enrolled in the college.

¶ *The Philosophy and the State* is the general theme of the 15th annual meeting of the American Catholic Philosophical Association at the Catholic University of America, Washington, D. C., Dec. 28 and 29. Discussions will include such topics as the relations of the state to the individual, the Church, democracy, civil rights, private property, propaganda, etc.

¶ *The Role of Catholic Culture in the South American Republics* is the general theme of the 20th annual meeting of the American Catholic Historical Association to be held at the Hotel Mayflower, Washington, D. C., Dec. 28-30. Rt. Rev. Msgr. Peter Guilday, of the Catholic University, is secretary of the Association.

### What the Colleges Are Doing

¶ Fordham University has taken over the publication of *Thought*, the scholarly quarterly published during the past 13 years by the America Press. The new editor-in-chief is Rev. Gerald Walsh, S.J. He will be assisted by an advisory board consisting of members of the faculty of the Fordham graduate school.

¶ At Rosary College, River Forest, Ill., Mary Gorman received the first prize of \$300 in the Jubilee Essay Contest conducted by the Catholic University of America. The second prize of \$200 was divided among Mary M. Dempsey, of Villa Madonna College, Covington, Ky.; Wanda M. Corlett, of Mt. St. Mary's College, Los Angeles, Calif.; and Sister M. Dunstan, O.S.B., of Mt. St. Scholastica College, Atchison, Kans.

¶ De Paul University, Chicago, Ill., announces a new course for the second quarter. It will trace the development of literature, art, architecture, interior decoration, and music in England during the seventeenth and eighteenth centuries. The past and present will be contrasted in special courses such as: The decline of antiquity and the rise of medieval institutions; problems of the present-day family; critique of contemporary psychology; political and economic aspects of the 1929 depression.

¶ The Saint Mary College, Leavenworth, Kans., conducted by the Sisters of Charity of Leavenworth, has a general noncredit course in Social Culture for all students.

¶ The Gallery of Living Catholic Authors at Webster College, Webster Groves, Mo., was described by Sister M. Joseph, of Webster College.

(Continued on page 12A)

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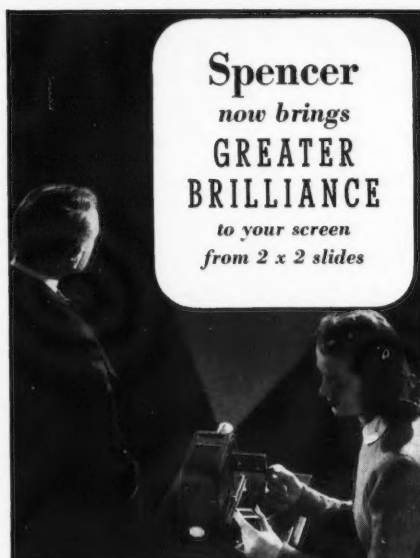
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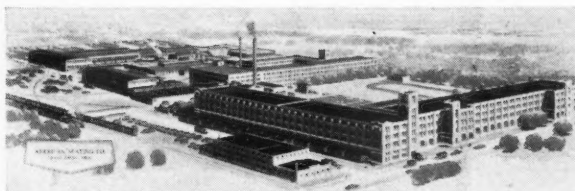
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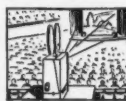
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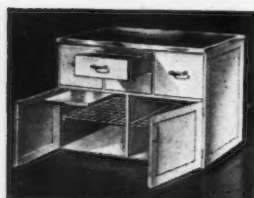
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(Continued from page 10A)

in a lecture sponsored by the Loretto Alumnae at Louisville, Ky., recently. Th's Gallery contains autographed photographs, letters, and manuscripts as well as a collection of first editions and autographed copies of the best Catholic books. An advisory board of 25 members annually selects the names of the authors to be added to the Gallery.

Archbishop Curley Hall is the name chosen for the new building at the Catholic University of America to be a residence for priests of the faculty. The cornerstone was laid during the jubilee celebration by Archbishop Curley who has been thus honored for his service of many years as chancellor of the university.

Duquesne University, Pittsburgh, Pa., is conducting an alumni college. More than 500 are attending the lectures on Sunday afternoons.

St. Bonaventure College, St. Bonaventure, N. Y., has in its new library a fine collection of early printing in America. The Franciscan Bishop of Mexico City, Juan Zumarraga, O.F.M., made arrangements with a Spanish firm which installed a printing press in Mexico City in 1539. The first printing in Colonial United States was by Stephen Day in 1639 at Cambridge, Mass.

At Newman Hall, University of Washington, Seattle, Rev. Paul K. Meagher, O.P., is lecturing on ethics from the viewpoint of natural reason alone.

Mt. St. Joseph's College, Cincinnati, Ohio, celebrated, on October 27, the founding of the Motherhouse of the Sisters of Charity in Cincinnati. On October 27, 1829, four Sisters of Charity came from Emmitsburg, Md., to the new foundation.

The College of St. Francis, Joliet, Ill., recently was host to the regional convention of the Catholic Association for International Peace.

At Fontbonne College, St. Louis, Mo., on Oct. 22 and 23, Rev. Daniel A. Lord, S.J., conducted a Forum on Christian Motivation. The Forum was attended by about 400 delegates from the schools of the St. Louis College Sodality

Union. Delegates were asked to submit data or suggestions for a College Students' Code. Similar forums are to be conducted in various cities.

St. Ambrose College, Davenport, Iowa, has been conducting a general campaign to increase its endowment fund. In approaching the alumni for subscriptions, the committee states that this is the first time in 57 years that the alumni have been asked for financial help. The clergy of the diocese have pledged \$93,000 to build a chapel on the campus.

Creighton University, Omaha, Nebr., has announced a 12 weeks' course in Adult Leadership, designed for young married persons, industrial employees, farmers, and farm leaders. Rev. John C. Rawe, S.J., instructor in sociology, is director of the course.

St. John's University, Brooklyn, N. Y., is offering a series of 24 weekly courses in the school of social action free to the public. More than 2,000 persons are enrolled. The most popular courses are those dealing with personal and domestic happiness. St. John's University is giving a series of 30 lectures in vocational guidance as part of its orientation program for freshmen.

### Grade and High Schools

At Trinity Cathedral Latin School, Cleveland, Ohio, juniors have organized an extracurricular chemistry club. Members do all their work "on their own," supervised by two faculty instructors. The school also has a movie club to direct the school theater which shows regular pictures during a 20-minute study period.

St. Joseph's School, Escanaba, Mich., has a Student Spiritual Leadership Council. Among the activities of the council are the collection of Catholic papers and magazines for the hospital and other public reading rooms.

Pius XI High School, Milwaukee, Wis., held an open house for parents on the evening of November 28. Regular recitations were conducted in half-hour periods from 7 to 9:30 p.m. while the parents looked on and listened.

The Catholic Inter-High-School Student

Council, of Seattle, Wash., has a Junior Legion of Decency, which is cooperating with the Holy Name Society in combating indecent literature. Incidentally it is placing the diocesan newspaper, *The Catholic Northwest Progress* on prominent newsstands.

The Lewis Holy Name School of Aeronautics, in the Archdiocese of Chicago, is supported mainly through the Catholic Salvage Bureau. All parishes and many non-Catholics aid in the work. St. Mary's Parish, Riverside, is an outstanding enthusiastic helper.

The Cause of Safety was promoted at Our Lady of Angels School, Chicago, by a special program on Nov. 9. The general secretary of the city safety club addressed the pupils. Three movies were shown: *Bicycling With Complete Safety*, *Once Upon a Time*, and *Street Safety*.

At Huntington, N. Y., the Brothers of the Sacred Heart will open soon a boarding school for boys from the third to the eighth grades. At the invitation of His Excellency, Bishop Molloy, the Brothers have secured a beautiful estate on Huntington Harbor with a spacious modern building suitable for a school.

St. Mary's Springs High School, Fond du Lac, Wis., observed Senior-Parent Day on Sunday, Nov. 5, from 2:30 to 6 p.m. The parents and the pastors of the seniors were guests of honor. Benediction was given at 2:30. This was followed by a program of music and literature and a volley-ball game.

St. Francis de Paula School, Chicago, Ill., had a display of the art work of pupils of the seventh and eighth grades, during the month of October at a branch public library. The display, which occupied four windows, consisted of 27 pictures, 4 puppets, 6 model ships, and 4 model airplanes.

### Public Educational Relations

The work of Catholic teachers of the public schools of New York City in giving religious instruction out of school hours was praised by Dr. Harold J. Campbell, superintendent of public

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schools, and prominent Catholic, Protestant, and Jewish leaders at the annual Communion breakfast of Chapter Theta Pi Alpha at the Waldorf-Astoria Hotel on Nov. 12.

¶ The exchange of professors and students between countries involves new ethical considerations, said Very Rev. John F. O'Hara, C.S.C., president of the University of Notre Dame, at a recent Conference on Inter-American Relations in the Field of Education, held in Washington, D. C., at the call of Secretary of State Hull.

¶ The International Council for Religious Education and the Religious Education Foundation is taking over the work of the former International Sunday School Association and the Sunday School Evangelical Association. At a recent meeting Dr. James Rowland Angell said: "We are living in a world of which a very large part of the most intelligent and vigorous youth are being subjected to a type of training which is instilling in them a type of nationalistic religion which is violently antagonistic to Christianity as we know it."

¶ In Illinois, parochial schools which furnish lunch for pupils may obtain surplus commodities from the Illinois Emergency Relief Commission.

### Coming Conventions

¶ **December 27-29.** American Catholic Sociological Society, at Chicago, Ill. Dr. Ralph A. Gallagher, S.J., Loyola University, Chicago, secretary. ¶ **December 28-29.** American Catholic Philosophical Association, at Catholic University, Washington, D. C. Rev. Chas. A. Hart, Box 176, Catholic University, Washington, D. C., secretary. ¶ **December 28-30.** American Catholic Historical Association, at Washington, D. C. Rt. Rev. Msgr. Peter Guilday, Catholic University, Washington, D. C., secretary. ¶ **January 5-6.** Ohio Education Association, at Columbus. Walton B. Bliss, 1221 Beggs Bldg., Columbus, secretary. ¶ **January 11-12.** Association of American Colleges, at Philadelphia, Pa. Guy E. Snively, 19 W. 44th St., New York, N. Y., executive director.

¶ **January 13.** Massachusetts High School Principals Association, at Boston. Wm. D. Sprague, Melrose, secretary. ¶ **Week of January 22.** National Association of Catholic Publishers & Dealers in Church Goods, at New York, N. Y. ¶ **February 9-10.** Southern Wisconsin Teachers Association, at Madison, Wis. R. L. Liefenberg, Central High School, secretary. ¶ **February 15-17.** Oklahoma State Teachers Association, at Oklahoma City, Okla. C. Howell, 316 Key Bldg., Oklahoma City, Okla., secretary. ¶ **February 16-17.** Oklahoma Vocational Education Association, at Oklahoma City, Okla. H. F. Rusch, Central High School, secretary. ¶ **February 20-24.** American Council of Guidance & Personnel Association, at St. Louis, Mo. W. C. Smyser, Miami University, Oxford, Ohio, secretary. ¶ **February 20-23.** National Association of Deans of Women, at St. Louis, Mo. Kathryn G. Heath, 1201-16th St., N.W., Washington, D. C., secretary. ¶ **February 21-24.** National Vocational Guidance Association, at St. Louis, Mo. Dr. Ralph B. Kenney, 425 W. 123rd St., New York, N. Y., secretary. ¶ **February 22-24.** International Council for Exceptional Children, at Pittsburgh, Pa. Miss Ida M. Robb, Girls' Handicraft School, Hamilton, Ont., Canada, secretary. ¶ **February 24-29.** Educational Press Association of America, at St. Louis, Mo. Lyle W. Ashby, 1201-16th St., N.W., Washington, D. C., secretary. ¶ **February 24-29.** National Association of Secondary School Principals, at St. Louis, Mo. H. V. Church, 5835 Kimbark Ave., Chicago, Ill., secretary. ¶ **February 24-29.** American Association of School Administrators, at St. Louis, Mo. Ben Graham, Pittsburgh, Pa., president.

### Best Night for Meetings

A survey conducted by The Queen's Work, national headquarters of the Sodality of Our Lady, shows that Monday night is by far the best one for parochial meetings. The survey indicated that best attendance could be expected on Monday night and that persons seemed less anxious for adjournment.

### A Task for Catholic Citizenship

The Declaration of Independence is basically religious, said Thomas F. Woodlock, editor of the *Wall Street Journal*, in an address before the National Council of Catholic Women at San Francisco.

Speaking on "the Real Threat to American Liberties," Mr. Woodlock charged that because the philosophy of naturalism, which he called atheistic, "has already deeply infiltrated our educational system," students in the nation's schools are imbibing doctrines that run counter to the basic principles of American democracy, which, he said, are religious in conception. He urged that graduates of Catholic schools can "become, as a Catholic citizenry, a veritable corps d'elite in defense of those things which are the special glory of American citizenship."

Mr. Woodlock cited the Declaration of Independence to show that that document basically is religious. But, he added, ironically enough, "we insist upon education for all as a preparation for citizenship, on the theory that intelligent citizenship is necessary for the safety of the state, and we carefully refrain from educating our future citizens concerning the one thing upon which rests the whole end and purpose of the State." "How can our citizens," he asked, "educated in public schools, offer a logical defense of the root principle upon which our governmental system rests, for they will not have been taught anything about religion as religion?"

Continuing, Mr. Woodlock said a positive danger to American democracy is "the body of theories concerning the nature of man and his relation to society which is contained in the writings of Professor John Dewey" and his followers. Saying that "approximately 50 per cent of the teachers in teacher-training institutions favor this naturalistic viewpoint in education," Mr. Woodlock declared the philosophy is "completely atheistic," logically amounting to "the dehumanization of man and the complete relativization of truth."

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## California Holds First Annual Meeting

Joseph G. O'Brien

The first annual meeting of the California Unit of the Secondary School Department of the National Catholic Educational Association was held jointly with the Institute of the Archdiocese of San Francisco over the Thanksgiving holiday, November 24-25.

After celebrating the solemn pontifical Mass at the old Mission Dolores Church, his excellency, the Most Rev. John J. Mitty, archbishop of San Francisco, welcomed the Catholic educators of California to participate in organizing the California Unit of the N.C.E.A. with the hope that "this cooperative effort of our high schools should foster continuous improvement in our schools and help Catholic education to pool its tremendous resources." Stressing the essentially Catholic nature of this group, Archbishop Mitty made an appeal to make our Catholic schools more Catholic when he said: "Our basic philosophy demands that the entire curriculum be permeated by the Catholic spirit. The pagan and materialistic trend of the times demands that we develop the Catholic view of life in our pupils. . . . We must be eternally vigilant lest in conforming to the external standards of secular education we dilute the religious content of our school programs."

The meetings of the Institute of Elementary Teachers, under the general direction of Rev. James H. Long, superintendent of Catholic schools of San Francisco, included interesting papers and discussions on pertinent elementary-school problems.

The Friday program included: *Foundations in Arithmetic*, by Sister M. Patricia, Supervisor of the Sisters of Notre Dame de Namurs; *The English Course of Study*, by Sister Coronata; and *Diocesan Examinations As An Aid to Teaching*, by Sister M. William, supervisor of the Sisters of St. Joseph of Carondelet.

The Saturday program was given over largely to the religion round-table conference and included papers by Rev. Raymond Renwald, superintendent of schools, Sacramento, on *What to Teach*; *Memorization of the Catechism*, by Sister Agnes Clare of Holy Names College, Oakland; *The Natural Virtues*, by Sister M. Cecile, O.P., San Raphael; *The Sense of Sin*, by Brother Leonard, S.M., and *Motivation*, by Mother M. Cecelia, San Francisco.

In the high-school section, the first California regional meeting of the National Catholic Educational Association was opened by Rev. James T. O'Dowd, Ph.D., assistant superintendent of schools. Father O'Dowd discussed *The California Unit, Secondary-School Department, N.C.E.A., and Its Organization*. After clarifying the status of the unit and explaining the bylaws of the N.C.E.A. he emphasized the benefits that would naturally accrue to Catholic education in California from such professional affiliation. In the discussion that followed, such California Catholic educators as Rev. Patrick Dignan, Ph.D., superintendent of schools, Los Angeles; Rev. Raymond Renwald, superintendent of schools, Sacramento; Rev. Hugh Duce, S.J., prefect of studies, enthusiastically supported the formation of the California Unit.

In the general discussions of this section on Friday, Rev. James King, S.J., San Francisco, outlined the objectives of Catholic education with particular application to the new regional unit. Father King pointed out that our business as Catholic educators is to make: (1) intelligent Catholics; (2) spiritually vigorous Catholics; (3) cultured Catholics; (4) healthy Catholics; (5) vocationally prepared Catholics; (6) social-minded Catholics; (7) American Catholics.

In subsequent sessions, Miss Verna Carley, Ph.D., Stanford University, discussed *Vocational Guidance in the Catholic High School*; Sister Cleophas, Berkeley, read a paper on *The Catholic High School and the Changing Aspect of Secondary Education*. Rev. Victor Bucher, O.F.M., treated *The High-School Religion Program*. Brother Edward, F.S.C., Berkeley, deploring the self-centered and worldly spirit of education so prevalent today, appealed for unity in following

our true objectives in his paper, *Education for Leadership in the Catholic High School*.

The high point of the entire meeting was the brilliant talk of Father Patrick Dignan, Ph.D., superintendent of Catholic schools, Los Angeles on *The Nature of Catholic Leadership*. Graphically he described leadership as the prime objective of Catholic education and vividly portrayed the essential characteristics of outstanding leadership.

Before closing the first annual meeting, the newly organized unit of the N.C.E.A. selected Rev. James T. O'Dowd, Ph.D., assistant superintendent of schools, San Francisco, as the first chairman; Rev. Patrick Dignan, Ph.D., superintendent of schools, Los Angeles, was elected vice-chairman; and Brother S. Edward, F.S.C., Berkeley, was chosen secretary.

#### RESULTS OF TEACHING AGRICULTURE

The agricultural division of the department of public instruction has recently completed a study of 20,725 boys who have had one or more years of vocational agricultural instruction and are not now in school. This survey reveals the fact that 68 per cent of the farm boys who study vocational agriculture, upon leaving school, enter the occupation of farming or an occupation closely related to agriculture.

Of the 20,725 boys accounted for, 839 own their farms; 557 are renting farms; 1,177 are farming in partnership with their fathers; 3,287 are continuing on the home farm with a definite allowance. This allowance, in many cases, is the income from one or more farm enterprises which were started by the boy as a part of his agricultural instruction while in school. Fourteen hundred seventy-one farm boys are continuing to work on the home farm and are receiving definite wages from their fathers.

It is interesting to note that 1,640 of these boys are continuing their occupation of farming, but are not connected with their home farms. One hundred sixty-one of this group are farming on a partnership basis with other farmers and 153 have become farm managers. Thirteen hundred twenty-six are working on farms for wages.

For the farm boy who has had some training in the field of agriculture there are many occupations closely related to agriculture that offer excellent opportunities. These occupations include the selling of commercial feeds, farm implements, and fertilizers. The commercial dairy industry and soil conservation service have attracted many. It is interesting to note that 3,155 boys have entered these occupations closely related to farming.

One of the prerequisites in entering the field of agricultural teaching and agricultural extension work is farm experience. Vocational agricultural training is also a splendid preparation for these fields. Farm boys many times are impressed with the opportunities in these two fields during their high-school course in agriculture. Three hundred sixty of these boys in this survey have attended or are now attending agricultural colleges in preparation for these two fields.

The survey does not differentiate between the boy living in a community operating a rural community vocational school where agricultural education is compulsory for the first two years and the boy living in a community where the agricultural course is a department of the high school and is elective. The number of rural community vocational schools is small and is decreasing from year to year.

The most significant fact revealed in the survey is the large number of boys who are buying and renting farms and also the much larger number who are in partnership with their fathers or who are continuing to receive an income from the home project work which they started during their high-school course. A large percentage of this group are young and are no doubt accumulating the necessary capital to begin farming on their own responsibility. It is quite evident that the instruction in vocational agriculture is fulfilling its purpose of inducting farm boys into the occupation of farming. — Penn. Pub. Ed. Bulletin.

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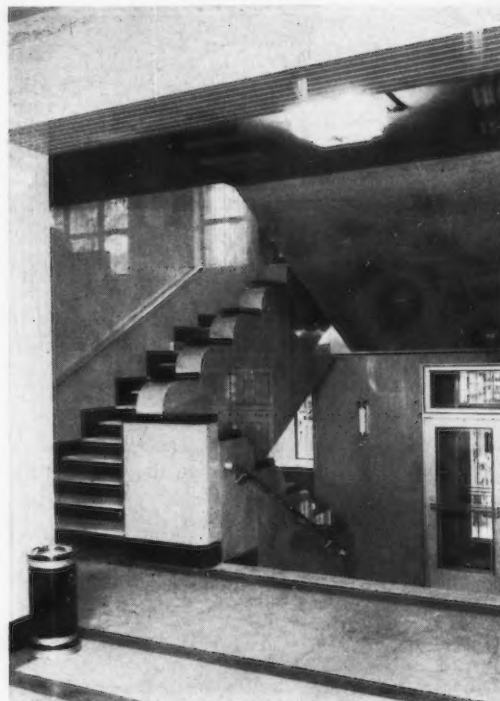
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### New Books of Value to Teachers

#### The New Carol

By Joan Windham. Illustrated in colors by Jeanne Hebbelynck. 68 pp. \$1.25. Sheed and Ward, New York, N. Y. 1939.

Of all the beautiful Christmas stories for small children published lately this one is by far and large the best. Surely in assembling it, both author and illustrator must have played at "two happy children working together." The book contains five stories: "The New Carol," "St. Joseph's Donkey," "The Epiphany Play," "The Story of Miss Corinana," and "King Gaspar's Present." Poetry and music contribute to making this a perfect Christmas gift. For grades 1, 2, and 3. —S.M.S.

#### The Great Story

From the Douay Version of the Holy Bible. Cloth, 101 pp. \$2. Harcourt, Brace, and Company, New York, N. Y. 1939.

This is a continuous narrative in the exact words of the Douay Version of the life of Christ with one half-page and fourteen full-page beautifully reproduced pictures by the great masters, any one of which could well be framed. A truly distinguished book and, since it bears the Catholic imprimatur, highly recommended for Catholic school libraries. For grades from the 3rd up—S.M.S.

#### Joseph Haydn—the Merry Little Peasant

By Opal Wheeler and Sybil Deucher. Illustrated by Mary Greenwalt. Cloth, 118 pp. \$2. E. P. Dutton & Co., New York, N. Y. 1938.

This is a simple, inspiring children's biography of the great musician Haydn which will win its way into the hearts of all music-loving children. From it they will learn to know "Little Sepperl," who loved music till it hurt. They will follow him through his struggles and successes until he becomes the great master Haydn. Best of all, the book will help them to play his music better, for they will know the man who created it.

The 66 illustrations add substantially to the

vividness of the story and the 15 musical sketches will provoke any music-loving child's artistry. For child musicians of school grades 4 and up. —S.M.S.

#### "Hello, the Boat!"

By Phillis Crawford. Pictured by Edward Lanning. Cloth, 227 pp. \$2. Henry Holt and Company, New York, N. Y. 1939.

Yes, truly, "Hello, the Boat!" for we have here an unusual kind of boat. No wonder the story won the Julia Ellsworth Ford Foundation prize!

The book is the log of a river trip of an ordinary family who fled the depression of 1817 by moving westward. Rafts and flatboats and Conestoga wagons moved slowly into the new territory beyond the Alleghenies, but the Doak family made the journey down the Ohio River from Pittsburgh to Cincinnati on a flatboat fitted out as a store, peddling pots and pans, hardware, bonnets, dry goods, and Yankee notions. Responding to the call of "Hello, the Boat!" from settlers along the banks, father, mother, the children, old Pappy and his fiddle, all helped to make the trip as profitable as it was adventurous. —S.M.S.

#### Reading and the Educative Process

By Paul Witty and David Kopel. Cloth, 374 pp. \$2.50. Ginn and Company, New York, N. Y. 1939.

Th's compact volume constitutes a major contribution to the literature of reading in general and remedial reading in particular. It discusses in detail the place of reading in modern education and current trends in reading instruction.

Of particular value to teachers of reading, critic teachers, normal-school and teachers-college instructors are the abundant practical aids to teachers; case studies in diagnostic and remedial procedures; case-study forms; outlines of reading tests in common use; an extensive annotated bibliography of book lists, anthologies, special

material for retarded readers, and other reading sources at the end of the book; and unusually copious bibliographies for each chapter. Highly recommended as a rich contribution to appreciation and understanding in the vital field of the first of the 3 R's—S.M.S.

#### Farmers of Tomorrow

By Rev. Urban Baer. Cloth, 205 pp. \$2. Monroe Publishing Company, Sparta, Wis. 1939.

The problems which confront rural America may be said to confront the nation as a whole. The understanding of those problems and a sane, not radical, solving of those problems is what this book presents. The author, a well-known lecturer among rural communities, offers a clear view of the rural questions and makes an incisive and authoritative analysis of what must be accomplished to give a lasting remedy. Statistical facts have been given in a pointed manner. The chapter on Communistic propaganda among the farmers is a new aspect of the workings of Communism in America and is an eye opener. Likewise the chapter on educating and vocational work is valuable. The book does give an answer and should be read by every urbanite and farmer. The paper and print have suffered somewhat in keeping the price at a minimum, but wide distribution may be the greater advantage.

#### The Party Book

By Mary Breen. Cloth, 346 pp. \$2.50. A. S. Barnes & Company, New York, N. Y.

This book was prepared for the National Recreation Association and is intended to be of assistance to heads of families—and of institutions—in the development of party games and stunts.

#### Spanish Workbook

By Cora C. Scanlon and George E. Vander Beke. Paper, 46 pp. The Bruce Publishing Co., Milwaukee, Wis.

This workbook consists of drills and tests to accompany the authors' *Spanish Basic Reading Grammar*. It employs a combination of grammar, translation, and direct-method procedure.

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#### A School for the World of Tomorrow

By Agnes de Lima. Paper, 48 pp., illustrated. Lincoln School of Teachers College, Columbia University, New York, N. Y.

A careful explanation and description of the unit-activity program of the elementary school. **Aids for the French Teacher. An Annotated List**

Compiled by Lili Heimers. Paper, 56 pp. 50 cents. G. E. Stechert & Co., New York, N. Y.

Revised and enlarged edition of the original list for teachers of French, part 2, Realia; issued in mimeographed form in 1938 by the New Jersey State College for teachers at Montclair. **Hymns and Hymnology**

By Magister Choralis. Paper, 16 pp. 3d. Catholic Supplies, N.Z.Ltd., 61 Dixon St., Wellington, C.I., New Zealand.

An interesting pamphlet containing criticisms of some of the hymns used in our churches. Includes a number of biographical sketches and commentaries on the lives and works of composers. **Economics and Society**

By John F. Cronin. Cloth, xviii-456 pp. \$2.50. American Book Company, New York, N. Y.

This college text treats of economic theories and laws in the light of conditions and problems of present-day society in the United States. The approach throughout is descriptive and analytical, with frank approval or condemnation of present situations and of the proposals for bettering the system as it exists. The author's reliance for ultimate reform is almost wholly upon the program urged by Pope Pius XI in his encyclical "On the Reconstruction of the Social Order." Necessarily he would use every scientific principle and thoroughly democratic means, but he holds strictly to the idea that the forces of self-government are ultimately more powerful and lasting than state control.

#### First Number Book

By John R. Clark, Arthur S. Otis, and Caroline Hatton. Paper, 64 pp. 24 cents. World Book Co., Yonkers-on-Hudson, N. Y.

A first book for children who are beginning

both reading and number work. In its gay appearance and spirit of fun the book shows that arithmetic in primary grades can be far more enjoyable than many of us realize.

#### Catholic Central Verein of America

Official Report of the 84th general convention held at San Francisco, Calif., July 29 to August 2, 1939. Report printed by Wanderer Printing Co., St. Paul, Minn.

#### Teacher's Guide to Christ the Leader

By Rev. W. H. Russell. Paper, 46 pp. 50 cents; free on adoption. The Bruce Publishing Co., Milwaukee, Wis.

As the title implies, this is a teacher's manual containing the author's suggestions for use of his religion text for high schools *Christ the Leader*. **A Work Book on America's Old World Background**

By Gertrude Van Duyn Southworth and John Van Duyn Southworth. Paper, 112 pp., illustrated. Iroquois Pub. Co., Inc., Syracuse, N. Y.

Provides the teacher with a full program of pupil activities to fix in mind the facts of Old World history. The workbook may be used satisfactorily with any textbook covering the same general period of history.

#### Workbook to The Nations Today

By Bruce Overton. Paper, 147 pp. 48 cents. The Macmillan Co., New York, N. Y.

This is a workbook to accompany the author's physical, industrial, and commercial geography published recently.

#### Language in the Elementary Schools

By Paul McKee. Cloth, 486 pp. \$2.25. Houghton Mifflin Company, Boston, Mass.

Principles and methods of teaching spelling, writing, and composition are outlined.

#### Workbook for Macmillan Handbook of English

By John M. Kierzek. Paper, 129 pp. 60 cents. The Macmillan Co., New York, N. Y.

Wire ring, perforated workbook to accompany the Macmillan *Handbook of English*.

#### Catholic Faith

By Rev. Felix M. Kirsch, O.M.Cap., and Sr. M. Brendan, I.H.M. Book One, 108 pp., 30 cents;

Book Two, 232 pp., 45 cents; Book Three, 371 pp., 60 cents. P. J. Kenedy & Sons, New York, N. Y.

This is the result of the work of the Commission appointed five years ago, under the supervision of the Rector of the Catholic University, to write a new catechism based on *The Catholic Catechism* of Cardinal Gasparri. Father Kirsch as theological editor and Sister Brendan as educational editor have produced a complete course in religion for primary grades, intermediate grades, and a third book for grammar grades and high school.

The lessons are given in a catechetical form in language graded to the age of the pupil. Various forms of thought questions, discussions, and activities follow the individual lessons. All this means that religion is to be taught according to approved pedagogical methods used in teaching secular subjects. The books are printed on very good paper in large clear type and well bound, with tough paper covers reinforced with cloth.

#### Word Wealth

By Ward S. Miller. Cloth, 344 pp. \$1.20. Henry Holt & Company, New York, N. Y.

This book provides "a tested and efficient technique as well as a list of words comprehensive enough to integrate the teaching of vocabulary throughout the English department of the high school." The 750 words studied are taken from current literature, newspapers, magazines, etc.

#### When Youth Leave School

By Ruth E. Eckert and Thomas O. Marshall. Cloth, 360 pp. \$3. The McGraw-Hill Book Company, New York, N. Y.

This "report of the Regents' Inquiry" takes up the "leaving students" and their "adjustment" to living and to society.

#### Fifty Foreign Films

By Otto F. Bond. Paper, 56 pp. 50 cents. The University of Chicago Press, Chicago, Ill.

Addressed to teachers who are seeking foreign-language materials.

(Concluded on page 19A)

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## Catholic Education Moves Forward

(Concluded from page 30)

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### Catholic Schools in New York

There are nearly 200,000 children in Catholic grade and high schools in greater New York, about one fifth as many as are in the public schools.

The recent report made by Rev. William R. Kelley, superintendent of Catholic schools in the Archdiocese of New York, lists a total of 281 schools with 99,961 pupils. These figures include some outlying districts but represent mostly the urban districts.

The annual report of Rt. Rev. Msgr. Joseph V. S. McClancy, superintendent of Catholic schools of the Diocese of Brooklyn, shows 132,306 pupils in the diocese. The larger part of these is in the city.

Commenting on these figures, *The New York Sun* says: "Those who are worried by the budget difficulties of the Board of Education must be grateful that the board's burden has been so much lightened by the parish and diocesan schools. The bitter controversy over the appropriation this year has centered about a cut of \$5,300,000. Think of what the predicament of the city would be if 200,000 school children were added to its rolls and the school budget had to be increased some \$30,000,000!"

## New Books

(Concluded from page 17A)

### Sing Canary Sing

By Arthur I. Gates, Allegra Ingleright, and Celeste C. Peardon. Paper, 49 pp. 16 cents. The Macmillan Company, New York, N. Y.

One of a series of six unit preprimers. Each has a series of stories built around a single topic—in this case the adventures of a pet canary. **The Catholic Church in Louisiana**

By Roger Baudier. Cloth, 664 pp. \$5. Published by Louisiana Catholic History Publishers, 331 Balter Bldg., New Orleans, La.

This story traces the story of the Church in the Louisiana country, from the beginnings in the sixteenth century to the present. Considerable space is given to the Spanish and French periods and to the recent period of growth.

### The Surprise Box

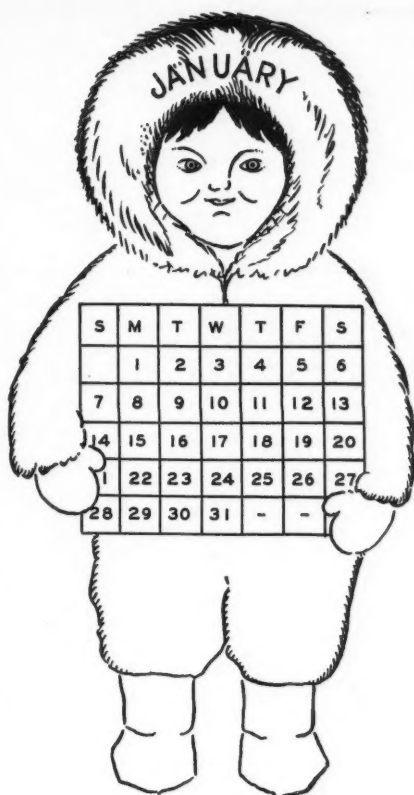
By Arthur I. Gates and Celeste C. Peardon. Paper, 49 pp. 16 cents. The Macmillan Company, New York, N. Y.

A preprimer.

### New York Learns

A guide to the educational facilities of the metropolis. Cloth, 302 pp. \$1.50. M. Barrows & Company, New York, N. Y.

This compilation by the WPA Writers' Project



begins with public schools and includes the leading private institutions. It is not critical.

### New Method English Practice

Book I. By Harold E. Palmer. Paper, 92 pp. 36 cents. Longmans, Green & Company, New York, N. Y.

This workbook is addressed to adults.

### Applied Chemistry

By Sherman R. Wilson and Mary R. Mullins. Cloth, 520 pp. \$1.72. Henry Holt & Company, New York, N. Y.

While the approach and content are radical departures from other texts, the work covers every essential principle needed for an understanding of the common, unescapable chemical theories, phenomena, and materials. The topical summaries, problems for study, laboratory experiments, and review questions make the book practically self-teaching.

### Seeing Our Country

Book I. By Walter B. Pitkin and Harold F. Hughes. Cloth, 386 pp. \$1.60. The Macmillan Company, New York, N. Y.

This social-science reader is planned for the fifth and sixth grades.

### Listener Aid Booklets

As supplementary aids to "The World Is Yours" programs, broadcast every Sunday from 4:30 to 5:00 p.m. EST over the Red Network of the National Broadcasting Co., the U. S. Office of Education, in cooperation with the Smithsonian Institute and Columbia University, is issuing a series of weekly bulletins on the programs. They may be obtained at 10 cents each (13 issues for \$1) from the U. S. Office of Education, Washington, D. C.

### A Useful Catalog

The latest catalog of the Catholic University of America Press contains 30 pages listing the books, pamphlets, and journals bearing the imprint of the Catholic University of America Press, and the publications of the learned societies for which the Press acts as publishing agent.

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